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STORAGE

Division

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Section

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# THE MISSIONARY HERALD

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Volume CII

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Do not overlook the story from Japan by Dr. DeForest. It is fresh news of a remarkable tour, and takes the place of our usual article for young people, since it will be very sure to interest the younger as well as the older readers.

THE engraving on our cover this month shows two prominent pastors connected with our North China Mission — Rev. Mr. Mêng, of Pao-ting-fu, and Rev. Mr. Jen, of Peking, who are mentioned in the letters of Messrs. Perkins and Ewing on subsequent pages. They are men of spiritual and intellectual power — types, we believe, of a great number of Christian leaders who are soon to be in the forefront of the work for the Christianization of China.

Too late for insertion in the present issue, a letter has been received from Mr. Hinman at Foochow, reporting a marked revival in the college, under the lead of a native evangelist, a man of remarkable spiritual power. Seventy-two of the students have entered their names as desiring to begin the Christian life, of whom forty have already presented themselves for church membership. A meeting was recently held, attended by a thousand persons, in the open court in front of one of the collège buildings — the church being quite inadequate to hold the crowds. Not only in the college, but in all the churches of Foochow and vicinity there is a marked religious movement, giving promise of large results.

ON Friday night, December 15, a large section of the American College for Girls, known as Barton Hall, was consumed by fire. The building included rooms for teachers, dormitories accommodating forty students, a large audience hall, and classrooms. The occupants were able to escape, but saved little of their belongings, and the loss falls heavily upon them. The behavior of the whole company under these trying circumstances is spoken of as admirable. There was no panic and all worked efficiently, showing the discipline under which they had lived. The governor of Scutari and other officials, including the chief of police, rendered effective service. The building was insured for what it cost, but it is impossible to replace the structure at the price paid for it when it was built. Aid will be needed both for reconstruction and to meet the personal losses of the teachers and students.

## Fire at Constantinople

LETTERS and telegrams from Harpoot have reported a very serious earthquake, which occurred on the morning of Monday, December 4. The district which was shaken, so far as heard from, extends from Mardin to Erzingan, 300 miles north and south and about one hundred miles from east to west. The city of Harpoot did not suffer seriously, but the houses on the plain were shaken, and in some of the villages one-fourth of the houses were damaged so as to be beyond repair. There was little loss of life, but the people were in great terror over the repeated shocks felt and the anticipation of others to come. There is need of aid for the poor people who were made houseless. Egin, Erzingan, and Malatia seem to have suffered most. Reports were spread that there was to be another severe shock, and the mental attitude of the people can be understood by the fact, which President Riggs states, that late on that night three Turks came, presenting the salaam of the Mufti, asking that he tell him at what time the shock was to come. Mr. Riggs says, "The Scripture, 'We will not fear though the earth be removed,' has a new meaning for us now."

**American Missionaries  
in Turkey**

OUR missionaries need not the praise of man, and they do not seek it. But in view of the not infrequent slurs cast upon them by those who are out of sympathy with the work they are doing, it is well sometimes to hear the testimony of competent men who have watched them in their work and know whereof they affirm. At the Inter-Church Conference held in New York last November, Rev. Dr. J. P. Peters, well known as, for a time, professor of Hebrew in the University of Pennsylvania, and as an explorer in Babylonia, now rector of St. Michael's Church in New York, made the following statements in regard to what he had seen of the work and influence of American missionaries in Turkey. This testimony is the more weighty because of Dr. Peters's confession that his earlier impressions were unfavorable: "Seventeen years ago I made my first visit to Constantinople. I confess that when I first came in contact with the missionaries there it was with a certain prejudice. I looked on them with considerable distrust, as men proselyting from the ancient Christian churches of the country in the interests of a sect. I had not been long among them when I came to feel that they and I were brothers in every regard, and that anything I could do to further their work I would do with all my heart and soul. I found that because of them and their work the name of America was held in honor throughout Turkey, even beyond those regions where the work of the American missionaries was known. The reason was plain. The people from America whom the natives met and with whom exclusively they associated the name and idea of America were most highly educated, cultured, unselfish, and full of spirituality. Consequently, the great mass of the people of the country knew Americans from their best side only. I found that, when I supposed I was where no American had ever gone, the honorable name and reputation of America had preceded me, thanks to the grand work done by the American missionaries. Further, I found that the missionaries themselves, so far from

being sectarians, had come to realize in a very high degree the unity of all Christians. They were preaching the gospel of Christ, not proselyting for a sect, and their preaching and teaching were actually reforming the ancient churches from within. I found these missionaries so broad-minded and spiritual that I was constantly learning from them. That was the experience which I first had at Constantinople, and it was repeated wherever I went among missionaries, until I came to feel that this catholicity and spirituality were due to the fact that they were doing missionary work, and that through that missionary work the realities of the gospel of Jesus Christ had come home to them."

OUR friends who knew *Congregational Work*, the paper published by the National Congregational Benevolent Societies, as it was some years ago may not be aware how much it has been improved of late, so  
**Congregational Work** that now it can be confidently recommended to all our churches as a readable and instructive publication. A better quality of paper is used and many more illustrations are introduced. Though inexpensive it is by no means cheap. Its ten numbers for the year, all for ten cents, furnish an amount of reading matter about missions, home and foreign, that cannot be found elsewhere at such a price. It is a valuable auxiliary to the missionary work of our Congregational churches, and reaches many thousands of readers, especially among the smaller communities of the land.

THE *Mission Dayspring*, published by the Woman's Boards and the American Board, under its new editor is as bright a paper for children as can be found anywhere. It will surely interest them.  
**The Mission Dayspring** One of our missionaries recently sent into the field stated that her purpose to become a missionary was formed when she was quite young by reading the *Mission Dayspring*. There would be many more children brought to a loving devotion to Christ and his cause in the world if there should be put into their hands this missionary paper.

RESPONSES have been received to several previous requests for gifts of  
**Communion Sets** secondhand communion sets, and two other requests are  
**Asked For** just at hand which we should be glad to meet if any churches will contribute what they no longer need.

WITH hardly an exception the foreign missionary boards of the world are in straits because of their successes. Their growth has been constant, in some cases extraordinary, and wherever there has been an  
**Expansion and Contraction** increase of contributions they have seldom been adequate to provide for the expanding work. The Methodist Episcopal Missionary Society, working for both home and foreign missions, is one of the organizations that can report an increase of receipts over the previous year, amounting to \$76,300; and yet it finds on the foreign side that the estimates from the missions for the present year amount to \$1,023,562, of

which amount they were able to grant only \$777,275, a difference of \$246,287. The organ of the society, in its January number, says, "The General Missionary Committee found it necessary to go through the agonizing process of bringing the estimates within the total amount actually available for foreign missionary work, a process requiring heroic and heartrending surgery." A similar process, taxing both brain and heart, has been going on within the last few weeks in the Prudential Committee of our American Board. The task was never so perplexing or trying. Would that the friends of missions could see this work of the missions as it is seen by those who are on the field, or who are in direct correspondence with it!

NOTWITHSTANDING their exposure to many perils incident to change of climate and of environment, and saying nothing of the opposition of men and the strain of their work, missionaries, as a class, have certainly attained the average age of mortals. Many of them have lived to a great age; but the case of Mrs. Parker, of Hawaii, the centennial anniversary of whose birth is referred to on another page, is certainly unique. We are not aware that any missionary from America or Europe, who has gone to a foreign land, has lived to such an age as this. Mrs. Parker's husband died in 1877, but she has passed her hundredth anniversary in cheer and hopefulness, conversing with animation about the earlier days, and also of her joyful anticipations of the heavenly reunions.

AT the centennial anniversary of the birthday of Mrs. M. E. Parker referred to above, the Anglican bishop of Honolulu, Rt. Rev. Bishop Restarick, gave most emphatic testimony to the grand work done by the missionaries of the American Board in the Sandwich Islands. It was a strong testimony from one who, in a certain sense, might be called an outsider, to the heroism as well as the successes of these American missionaries. Here are a few sentences from his noble address:—

"Was it waste of time and service for the saints of God in any age to toil and sacrifice for God and man? The answer is that the reforms, the progress, the liberties, the blessings which we enjoy came from men who in losing their lives found life and gave life and light to mankind. Now what are the facts in relation to conditions here? It is eighty-five years since that first company landed at Kailua. In the period which has elapsed since then, the Hawaiian people have made greater progress in enlightenment and civilization than any other barbarous people have ever done in the same time. You who are familiar with history know that this is true. The matter of having barbarous people for ancestors is only a question of time with all of us. It took our ancestors centuries to arrive at the condition of advancement which the Hawaiian people have reached in less than one hundred years. If they have decreased, it was on the one hand because of sins which the missionaries fought, and on the other, because this rapid development was too great a strain."



THE single recruit we have to report as having sailed the past month is Miss Mary

**New Recruit** Eleanor Stephenson, M.D., whose home was in Brooklyn, N. Y., where she was a member of Tompkins Avenue Congregational Church, Rev. Dr. Waters pastor. She was graduated from Wellesley College in 1895. For the last five years she has been in Philadelphia, studying medicine in the University of Pennsylvania Medical School, and later acting as interne in the hospital. She brings the highest testimonials as to her abilities and acquirements, and she enters upon missionary life because, as she says, "I believe a physician is one of God's best instruments for bringing souls to himself." She has

been adopted by the Woman's Board of Missions, Boston, and has been assigned to service in the Marathi Mission, and will doubtless be located at Ahmednagar.



MISS MARY E. STEPHENSON, M.D.

THE article on another page of this issue in reference to the movement toward self-support in our Japan Mission will surprise as well as gladden our readers. It is a movement which indicates vigorous life

**The Morning Cometh** in the Japan churches and a proper apprehension of their privileges and obligations. Movements not so marked as this and still most promising are seen in many of our missions. The letter from Mr. Ewing, of Tientsin, given on another page, brings to view some facts which show that the Chinese are moving forward on right lines, and that from among them leaders are coming forward who will be entirely capable of leading the native church in all its activities. Time may be needed to bring forward more of these leaders, but there can be no question that the Chinese Christians have the mental and spiritual capacity for self-rule and self-propagation. In view of the meetings which Mr. Ewing reports, which were held entirely under Chinese leadership, without very much suggestion from the foreigners, he is moved to say:—

"The Chinese church is awaking to self-consciousness. There are good reasons for anticipating that it will soon be ready to stand and walk alone. Doubtless many dangers will be met, as in the case of the toddling child. For my part, however, I do not fear these dangers; I believe that the church is strong enough to make good progress without toddling, and that it is nearer to it than we know, nearer than itself can realize. The best thing

that can happen, or one of the best things, is for the Chinese church to arise, shake itself, and say: 'I am not a child; I am of age; I have ideas and ideals of my own: I shake myself free from denominational control; I am one body, the body of Christ in China, with no schisms and divisions; I welcome help and counsel from the experience and strength of the church in other lands; but I acknowledge the authority of Christ alone, working through his Holy Spirit in his church in China.' I believe that when this is done, it will be done in the right spirit; and I hope that we need not wait many years for it."

MR. OSTRANDER, of Samokov, reports the condition of the Collegiate and Theological Institute at that station, which is the school of highest grade in the European Turkey Mission of the Board. It has an enrollment of seventy-one pupils, of whom sixty-four are boarders. This is an increase on the previous year, and the capacities of the building have been taxed to the utmost. Though the students are paying their dues well, the expenses of the institute exceed the receipts, so that the grant of the Board of \$2,145 is insufficient to support the teachers and provide for the incidental expenses. They cannot continue to run in debt, and they ask, "What shall be done?" Of the two or three plans proposed, one is the reduction of the grade of the school. This seems intolerable, since it needs to be maintained as the only theological and collegiate institution which can provide evangelical teachers and preachers for Bulgaria and Macedonia. To raise the price of board and tuition would seem to cut off the supply of students. The mission is now considering what course shall be taken. As to the need of the institution, it is enough to say that it is a light in a dark place, for the schools of Bulgaria, Mr. Ostrander affirms, have greatly fallen off in their moral influence. He copies the following from a Bulgarian paper of the old Greek church, giving what a student in one of the national gymnasia handed in in place of his final examination in mathematics. It is a most touching plaint of one who found in an educational institution of his own country nothing to give him light or peace. This student says: "Nothing plus nothing is equal to nothing. In my soul I feel nothing. I came to school with a certain something, and this school, in the course of seven years, has taken away from me that thing. In exchange it has given me only a doubt which is pushing me into the abyss of despair. I went out from my father's cabin and took with me faith in God; but in the school they took it away from me and gave me — nothing. I go out from the door of the school with — nothing. Give me, oh, return to me, at least, that which I brought from home — return to me my faith in God."

WITH great regret we learn of the death of Dr. Stewart, the eminent Scotch missionary in South Africa. He has had charge of the Lovedale Institution since 1870; was with Livingstone on his Zambesi expedition, and was Moderator of the General Assembly of the Free Church of Scotland in 1900 — a man of great ability and missionary consecration.

**An Institution  
in Straits**

**Dr. James Stewart**

# THE HOME DEPARTMENT

By CORNELIUS H. PATTON Secretary

E. V. LYNN FITCH

"THE CHRISTIAN SPIRIT CONSISTS IN LOVE, THE DESIRE TO GIVE TO OTHERS THE BEST ONE HAS. AND WHAT CAN BE SO GOOD, SO DESIRABLE TO IMPART, AS THIS VERY SPIRIT OF LOVE, WHICH IS CHRISTIANITY ITSELF? THAT IS WHY THE CHRISTIAN MUST, IN

SOME FORM OR OTHER — BY JOURNEYING TO FOREIGN LANDS, BY CONTRIBUTION TO MISSIONARY WORK AT HOME, BY GIFTS TO CHRISTIAN EDUCATION, BY SUPPORT OF SETTLEMENT WORK, OR PERHAPS, BEST OF ALL, BY THE SILENT DIFFUSION OF A CHRISTIAN EXAMPLE IN THE NEIGHBORHOOD, OR THE UNNOTICED EXPRESSION OF THE CHRISTIAN SPIRIT IN THE HOME—BE A PROPAGATOR OF THE SPIRIT OF LOVE HE HAS HIMSELF RECEIVED." — *From Epicurus to Christ,* by President William D. Hyde.

## Over Against the Treasury

We gratefully report the result of giving for the month, and also for the first four months of the year, as follows:—

	December, 1904	December, 1905
Donations . . . . .	\$51,023.81	\$57,252.32
Legacies . . . . .	8,882.35	5,017.15
	<hr/> \$59,906.16	<hr/> \$62,269.47
	4 mos., 1904	4 mos., 1905
Donations . . . . .	\$138,913.53	\$173,495.16
Legacies . . . . .	23,163.38	22,642.43
	<hr/> \$162,076.91	<hr/> \$196,137.59

Increase in donations for four months, \$34,581.63; decrease in legacies for four months, \$520.95; total increase, \$34,060.68.

Great activity among the churches on behalf of the American Board is revealed by our correspondence. The pastors are developing all sorts of special plans for increasing their contributions. Not a few churches are endeavoring to double the gifts of former years. Several are adopting improved methods of beneficence, such as the Minneapolis Plan and the Harris Plan. Many are using our new pastoral letter in regard to the Million Dollar Campaign. Three churches are coming under the Forward Movement by adopting missionaries. The Station Plan is proving very attractive to Sunday schools, Endeavor Societies, and to churches both large and small. When a church finds that by \$200 or so they can cover the entire cost of the evangelistic or the educational work at a given station, the Station Plan appeals to them very strongly. A recent advertisement of this plan in our denominational papers brought a flood of correspondence to the Young People's Department. A generous friend in California sends a check for \$1,000, to be credited to an Endeavor Society; and we judge from various communications that other people of means are contemplating

extra large donations this year, either as individuals or in behalf of churches or organizations. December is not one of our great financial months, as the churches are for the most part closing their accounts for the calendar year and do not send their remittances until well into January. January should be a great harvest time with us.

### **The Campaign in Fifty Cities**

If the churches have been unusually busy during December we need some new word to describe the activity of the Home Department. The preparation of the great campaign in fifty cities has entailed a vast amount of new work. The staff in the Boston office and the District Secretaries have been leading a strenuous life these days. Each city had to be visited in advance for an explanation of the plans and the organization of committees. As the movement has taken shape an extensive correspondence has been conducted with reference to local arrangements, speakers, printing of programs and invitations, and securing press notices. It is gratifying to note that so many cities have desired these meetings that the number could not be restricted to fifty. Arrangements have been entered into with fifty-five cities, including three sectional meetings in Chicago, and a few more may yet be added.

### **The Plan Set Forth**

The plan followed in most places is to hold a morning meeting for pastors, church officers, Corporate and Honorary Members of the Board, an afternoon meeting for the general church public, and an evening meeting for men exclusively, in connection with a supper. The campaign will proceed simultaneously, East and West, by means of two bands of speakers. There will be four missionaries in each band, in addition to a prominent pastor and a Secretary of the Board. The missionary bands will be headed by Dr. Arthur H. Smith, of China, and Rev. Henry G. Bissell, of India, the others being Rev. J. K. Browne, of Turkey, Rev. Francis M. Price, of Guam, Rev. Irving M. Channon, of Micronesia, Rev. Frederick B. Bridgman, of Africa, and President Zumbro, of Pasumalai College, India, and Rev. Enoch F. Bell, of Japan. Dr. Smith is due to arrive in San Francisco January 12. He will proceed at once to Brooklyn, where he preaches for Dr. Hillis in Plymouth Church January 21. He will continue in the East until March 9, when he will go West and his place be taken by Rev. Henry G. Bissell. Secretary Patton, Assistant Secretary Hicks, and District Secretary Creegan will participate in the Eastern, and Secretary Barton, District Secretary Hitchcock, with Treasurer Wiggin, in the Western campaign. Already lists of men to be invited to the suppers are pouring into our office. Portland, Me., sends us over one thousand names. The immediate purpose of the campaign is to obtain 10,000 men who will stand behind the American Board with an extra gift this year. When this special series of meetings is over it is hoped the same general method will be followed in the smaller cities and towns, under the management of our local committees, until the men of nearly all our churches will have a chance to join the "Ten Thousand Immortals."



Pastors who wish to urge this idea in their churches independently of our plans may obtain the special cards for the "ten thousand" through Mr. John G. Hosmer, Publishing and Purchasing Agent, 14 Beacon Street, Boston, or through the district offices.

### Cities, Dates, and Speakers

In order that our friends may follow the campaign in their thought and prayer, we give a list of the cities to be visited, with their dates. The order in the East is as follows: Burlington, Tuesday, January 23; St. Johnsbury, Wednesday, January 24; Greenfield, Thursday, January 25; Northampton, Friday, January 26; Pittsfield, Tuesday, January 30; Springfield, Wednesday, January 31; Worcester, Thursday, February 1; Providence, Friday, February 2; Lowell, Monday, February 5; Portland, Tuesday, February 6; Brockton, Thursday, February 8; Montclair, Friday, February 9; Norwich, Monday, February 12; New London, Tuesday, February 13; New Haven, Wednesday, February 14; Bridgeport, Thursday, February 15; New Britain, Monday, February 19; Hartford, Tuesday, February 20; Waterbury, Wednesday, February 21; Boston, Monday, February 26; Manchester, N. H., Tuesday, February 27; Salem, Wednesday, February 28; Philadelphia, Wednesday, March 7; New York City, Thursday, March 8; Syracuse, Monday, March 12; Binghamton, Wednesday, March 14; Buffalo, Friday, March 16; Cleveland, Monday, March 19; Akron, Tuesday, March 20; Columbus, Wednesday, March 21; Mansfield, Thursday, March 22; Toledo, Friday, March 23; Brooklyn, Monday, March 26.

The order in Dr. Hitchcock's district follows: Lincoln, Monday, January 29; Sioux City, Wednesday, January 31; Dubuque, Monday, February 5; Davenport, Wednesday, February 7; Aurora, Friday, February 9; Peoria, Monday, February 12; Galesburg, Wednesday, February 14; Ottawa, Friday, February 16; Moline, Monday, February 19; Rockford, Wednesday, February 21; Milwaukee, Friday, February 23; Eau Claire, Monday, February 26; Duluth, Wednesday, February 28; Minneapolis, Friday, March 2; St. Paul, Monday, March 5; Chicago, S. D., Wednesday, March 7; Chicago, N. D., Thursday, March 8; Chicago, W. D., Friday, March 9; Topeka, Monday, March 12; Kansas City, Mo., Wednesday, March 14; St. Louis, Friday, March 16; Grand Rapids, Monday, March 19; Detroit, Wednesday, March 21.

The pastors and laymen who thus far have agreed to speak in this campaign are Rev. Lyman Abbott, D.D., Rev. G. Glenn Atkins, Rev. Nehemiah Boynton, D.D., Rev. Dan F. Bradley, D.D., Rev. John W. Bradshaw, Rev. Harry P. Dewey, D.D., Hon. Fred. Fosdick, Pres. Samuel B. Capen, Rev. S. Parkes Cadman, D.D., Rev. John Hopkins Denison, Rev. William Elliot Griffis, D.D., Rev. Newell Dwight Hillis, D.D., Prof. Edward C. Moore, Rev. Edward M. Noyes, Rev. Henry A. Stimson, D.D., Hon. Arthur H. Wellman.

### Prayer Union

We count upon the campaign in fifty cities to produce a deeply religious impression. All our prayer and work have been directed to this end. We

look to these meetings to advance the Prayer Union, as this movement will be brought to the attention of the afternoon meeting in each place. It is gratifying, however, to find that the circle is steadily growing. Cards are coming to us with considerable regularity, and some of these are accompanied with words of great comfort and strength. One friend writes:—

“It seems like a return to the dear old ‘Monthly Concert for Prayer,’ the golden era of missions, when prayer brought so many blessings down and removed so many obstacles to the spread of the gospel, and tested the promise, ‘Ask and ye shall receive.’ The American Board is verily the child of prayer. Through how many trying crises has it been safely carried in the arms of faith and prayer! It has attained its present strength and influence through this sure source of help. God be praised! I believe many of your oldest friends will feel as though the Lord had turned again the captivity of Zion, and their mouth be filled with laughter and their tongue with singing.”

The objects for special prayer next month are:—

*At home:* Continued and earnest prayer for the meetings in these fifty cities, that God’s Spirit may go in advance of our speakers and prepare many hearts to receive the message and respond generously; that some may be found to give large sums to the Board, and that all the men of the churches may rise to this great opportunity according to their several ability; that the speakers may be given physical strength for the arduous work, and may be led of God to say the right thing in the right way.

*Abroad:* For the mission at Beira, so sadly interfered with by officials (see page 79). For the colleges and higher schools of mission lands, with the more than 10,000 pupils in these institutions. For the Japanese Christians, who are making a courageous move toward self-support (see page 65).

### Stereopticon Slides

We would call the attention of those in our churches, Sunday schools, and Christian Endeavor Societies who are anticipating the use of the stereopticon the coming season to four new sets of slides which have been prepared during the past year. A freshly written lecture accompanies each set.

“The Higher Educational Institutions of the American Board” describes the colleges and higher schools of the American Board in its various missions.

“Child Life in Mission Lands” is descriptive of the work among the children from kindergarten age to that of the upper grades.

“The Mission in Operation” takes one on a tour through the missions of the American Board, giving glimpses of the homes of the missionaries, the modes of traveling in these missions, and some idea of the variety of work carried on by the missions and their helpers.

“Contrasts, or the Mark of Jesus Christ,” vividly portrays the darkness of heathenism as contrasted with the light of Christianity.

Address Mr. J. G. Hosmer, Congregational House, Boston.

## **The American Board and the Woman's Boards**

INQUIRIES are frequently made from all quarters, east and west, as to the relations sustained by the three Woman's Boards of Missions to the American Board. The following statement, after much consideration, has been prepared and approved by the Prudential Committee and the Executive Officers of the three Woman's Boards, and is here printed for the information of all who are working together for the one end of bringing in the kingdom of God in distant lands.

### **Statement of the Relations of the American Board and the Woman's Boards**

The American Board and Woman's Boards, joint laborers in the great foreign mission field, are now facing unprecedented opportunities and most inspiring growth, and need a steadily rising tide of consecrated gifts. Every measure that clears away obstructions and increases the efficiency of the Boards in gathering resources for the work is to be heartily welcomed and energetically applied. To this end we make the following statement of the relations of the Boards to each other:—

The three Woman's Boards are corporate bodies, chartered under the statutes of Massachusetts, Illinois, and California, respectively. Each coöperates with the American Board, and assumes the support of a part of the work under the care of the American Board.

Unmarried women, after their adoption by the Woman's Boards, are commissioned by the American Board, and thus become members of its missions, always with a vote on questions pertaining to work for women, and in some missions with a vote upon all work of the American Board in that mission.

It should be distinctly understood that, although the funds of the Woman's Boards are forwarded to the mission field through the treasury of the American Board, all the money has been previously designated by the Woman's Boards, each of which has its specific work to be supported out of its own funds, without aid from the other Woman's Boards or from the American Board.

The responsibility for providing funds for work supported by the Woman's Boards rests upon the women of the churches. Hence the absolute necessity that the proper constituency of the Woman's Boards among the women, girls, and children in the churches should be preserved to these Boards, that they may be able to support the work and the workers to which they are pledged. The diversion directly to the treasury of the American Board of gifts that are relied upon by the Woman's Boards is not only no gain, but it is sure to result in confusion and serious loss. On the other hand, it is clear that churches whose only offering to foreign missions is through the Woman's Boards are failing to support the larger work of the American Board, thus bringing inevitable loss to the whole work.

The relation of the American Board and the Woman's Boards is that of harmonious coöperation to the same end, namely, the promotion of the work of foreign missions in those fields for which the Congregational denomination is responsible.



## The Mother of American Foreign Mission

By Rev. Thomas C. Richards, Torrington, Conn.

EARLY in the nineteenth century a Connecticut family moved to Northern New York. On Sunday in the little church which they attended a heart-searching and purse-loosening appeal was made for foreign missions. That Connecticut mother's heart strings were touched, though she had no purse strings to loosen. Tearing a blank leaf out of a hymn book, she wrote on it, "I promise to give my two boys as missionaries." That promissory note was the largest gift placed on the contribution plate that morning. Those boys became Dr. S. Wells Williams, of China, author of "The Middle Kingdom," and Dr. W. Frederic Williams, of Mosul, medical missionary and Oriental scholar. Some years before another Connecticut mother, speaking in glowing terms of missionary work, had said of her youngest boy, "I have consecrated this child to the service of God as a missionary." Samuel J. Mills, Jr., never forgot those words which he heard fall from his mother's lips. The stories which Esther Robbins Mills told the growing boy of David Brainerd and John Eliot only added fuel to the fire thus kindled.

Samuel J. Mills was born April 21, 1783, in the parsonage at Torrington, Conn., where his father, the first pastor of the church, remained sixty-four years, being known throughout the country as Father Mills. There is a broad outlook from Torrington Street, and it may have had to do with the breadth of vision and far-reaching sympathy of the boy who grew up there. He had the customary home and religious training of the time. His religious nature was sensitive and impressionable from the first, and had he lived in that same parsonage a century later he would have been brought by Christian nurture methods into the church in his early teens. In 1798, when the boy was fifteen years old, a remarkable revival swept over that part of Connecticut. In his father's church the young people especially were influenced by it. Samuel came under deep conviction, but no relief was given him from his agony and soul torture. Two years later, just as he was starting for Morris Academy in the neighboring town of Litchfield, his mother had a heart to heart talk with her boy about his religious life. She told him that she feared he had not been conscious enough of his sin. "I have seen the very bottom of hell," cried the tortured boy. "I wish I had never been born." The mother, with her heart breaking for her boy, was driven to her knees, as many a mother has been since. Even while she was praying new light was breaking on her son's pathway. He who had groaned because he could not believe himself one of God's elect saw the beauty of God's goodness, and he turned aside into the woods to pray and meditate on this new vision.

The next year his father received his first knowledge that this momentous question was settled, when his son, now nineteen years old, told him that he could not conceive of any course of life in which to pass the rest of his days "that would prove so pleasant as to go and communicate the gospel salvation to the poor heathen." For Samuel J. Mills to be a Christian was



to be a missionary. With his parents' consent he began to prepare for college. It was in April, 1806, when this young man of twenty-three entered Williams College in the middle of the freshman year. His personal appearance was rather against him. His modesty made him almost awkward. His eye lacked brilliancy, and he had a croaking sort of a voice, but he had a great heart. He was mature and had the magnetism of great enthusiasm, and he threw himself into the revival of religion in college, which was at its height soon after he entered. Many a fellow-student in doubt and difficulty came to him for help in this religious crisis. Some of the students, as the outcome of this revival, were accustomed to hold prayer meetings on Saturday afternoons in a maple grove, a little more than a quarter of a mile north of West College, where Mills roomed. One hot, sultry August day only five were present — Samuel J. Mills, Harvey Loomis, and James Richards of the freshman class, and Francis Le Baron Robbins and Byron Green of the sophomore class. The seniors and juniors who roomed in East College were detained by the oppressive heat. They met at first in the maple grove, but a terrific thunder storm came up from the west. In Sloan's meadow near by were two large stacks of hay. Under the north stack these five students took refuge from the heavy thunder shower. "That south stack had a marketable value of so many dollars per ton — it was fodder, and nothing more; but the north stack has acquired a wide fame, and it is destined to acquire a fame still wider." As the thunder crashed and the lightning flashed the talk turned upon Asia, of which the sophomores had been studying in geography. Here was Mills's opportunity. His project was no less daring than to send the gospel to the people of Asia who were groping in such dense moral darkness. Loomis,<sup>1</sup> who came from Torrington with Mills, said that it would never be safe to send missionaries until the Arabs and Turks had been subdued with their own weapons, fire and sword. The rest of the students were delighted with the project. They replied to Loomis that God was always anxious for the expansion of his kingdom, and that if Christian people would only do their part God could be trusted to do his.

"Come," said Mills, "let us make it a subject of prayer under this haystack, while the dark clouds are going and the clear sky is coming." They all prayed, and all except Loomis for foreign missions. Mills prayed last, and he grew enthusiastic as he pleaded that God would "strike down with the red artillery of heaven the arm that should be raised against the heralds of the cross." Then the prayer meeting, fraught with so much meaning for the churches of America and the heathen in Asia, adjourned as they sang: —

"Let all the heathen nations join  
To form one perfect book;  
Great God, when once compared with thine  
How mean their writings look!"

These prayer meetings were continued in the grove through the warm weather. When cold weather came the students accepted an invitation of

<sup>1</sup> Grandfather of Charles Battell Loomis.

Mrs. Bardwell to hold them in her kitchen. She soon left the door ajar to hear herself and then invited in the neighbors.

During the winter those boys crowded into Byron Green's home and discussed the missionary reports of the London Missionary Society. They also read and discussed Whitefield's sermons, with the same eagerness that the students of today discuss football and baseball. Mills always had a genius for organization. Two years after the haystack meeting there was organized in East College the first foreign missionary society in America. This society was organized, not for the purpose of sending others, but "to effect in the persons of its members a mission to the heathen." At first it was proposed to call the society "Sol Oriens." This title was dropped as too assuming, and because it was used by some Masonic lodges. Then "Unitas Fratrum" was proposed, but they found that the Moravians had preëmpted that. Finally Mills suggested "The Brethren," and it was unanimously adopted. The constitution, signatures, and records were all written in a curious cipher. Every member was sworn to absolute secrecy. The reasons for secrecy were the possibility of failure, the fear that they would be thought imprudent and fanatical, and above all the modesty and humility of Mills, who wished to avoid notoriety. The first names signed to the constitution were Samuel J. Mills, Ezra Fisk, James Richards, John Seward, and Luther Rice, all dated 1808. The Brethren were afterwards transferred to Andover, and became the great power in the formation of the American Board. But that is another story. When Mills's mother heard of his decision to enter the foreign field, the tidings nearly overwhelmed her. She read the letter to her sister-in-law, Mrs. Austin, hoping to find comfort from her. With tears streaming down her cheeks this mother paced the floor. She sobbed out, "But little did I know when I dedicated this child to God how much it was going to cost and whereunto it would end." She supposed that he would either go out to the newer settlements in Ohio or Western New York, or possibly, like Brainerd, among the Indians. "How little did I know how much it was going to cost," she repeated time and again. Just about the time that he entered Andover Seminary the news came that his mother was seriously ill. At Hartford he was told that she was dead. Hoping against hope he pressed on. He passed the cemetery before he entered his father's house. There was a newly made grave in the family plot. It was his mother's. Then he wept as the strong man weeps when the one who has been friend, comrade, counselor, and mother, all in one, is taken away. But that mother who had lived so close to the thirteenth chapter of 1 Corinthians still lived in the world-wide sympathy and self-sacrificing service of her son.

## Striking Advance in Japan

By Secretary James L. Barton, D.D.

THE American Board began missionary work in Japan in 1869, several years before the ban upon Christianity was removed. At that time missionaries could reside only at treaty ports. The first Christian church organized in connection with our mission was formed in Kobe in April, 1874, and another was organized in Osaka four months later. These churches were recognized as mission churches, and the missionaries were closely connected with them in plans and efforts and in giving financial aid. With unusual rapidity the Japanese pastors came to the front and naturally assumed positions of leadership, while the churches quickly reached self-support. It was the desire of the missionaries and the Board that this should be the case. The name "Kumi-ai" was adopted as the name of the independent Japanese churches which grew up in connection with our mission. These churches have multiplied and increased in strength until their annual convention, made up of pastors and delegates from the churches, has become a Christian assembly under able Japanese leaders, men of unusual power and influence. They have their own Home Missionary Society, which is their agent in caring for the weaker churches and in opening new places. Last year reports showed some fifty-four Kumi-ai churches to which no aid was given by the Board, about forty of which were entirely self-supporting. In addition to these there were some ninety other congregations under the care of the missionaries, receiving more or less financial help. Of these, forty-five were fully organized churches.

A few weeks ago a committee of five men from our mission in Japan met with a similar number of leading Japanese pastors to discuss the condition of the Japanese churches. It was decided by these men to recommend to their respective bodies that the forty-five dependent Kumi-ai churches be passed over to the fellowship and support of the Kumi-ai body and the Japanese Home Missionary Society. The proposition was there agreed upon that the mission give 6,000 yen to the Home Missionary Society, the same to be distributed over a period of three years, after which time these ninety-nine Kumi-ai churches shall care for themselves, asking no aid from America, and shall govern themselves without direction from the mission. This plan was agreed to by our Japan Mission and the Kumi-ai body, and has now had the approval of the Prudential Committee.

Hereafter our mission in Japan will have no responsibilities for the superintendence of the Kumi-ai churches in whole or in part. They will engage in all forms of evangelistic work in these churches in coöperation with the Kumi-ai organizations, but only as fellow-workers. They will also be as free as heretofore in all lines of independent evangelistic operations in city or country. When their operations eventuate in the organization of a church, the new church passes over at once to the Japanese Home Missionary Society for support, if it still requires financial aid.

This is one of the most important moves in the direction of self-control



and self-support that has ever taken place in the history of the work of the American Board. The step was taken with the almost unanimous approval of the Kumi-ai leaders and of the members of our Japan Mission. It is in line with the time-honored policy of the Board. Similar steps were taken some two years ago in the Central Turkey Mission, but upon a small scale. We welcome it as a new revival of effort and sacrifice among the Japanese Christians, for it will cost both to carry out this measure in full. It is a heavy responsibility that the Kumi-ai churches are taking upon themselves, but we have reason to expect they will triumphantly succeed.

Hereafter when the words "Kumi-ai Churches" occur in the reports of the American Board or in the *Missionary Herald* they will refer, not to mission churches, but to the self-directing and self-sustaining Japanese churches. Let no one think the missionaries are hereby giving up evangelistic labors. Besides being associate evangelists, working in coöperation with the Japanese Home Missionary Society, they will be carrying on independent work with Japanese evangelists both in the outer districts of their respective cities and in the country. They will have all they can do in this broad field.

Except as to the forty-five churches above mentioned, all other lines of missionary operations in the country continue as before. There will be the same and even an increasing need of funds for evangelistic, educational, literary, and general missionary work. New and wonderful opportunities are daily appearing for expansion along evangelistic lines. This forward step, which is a long and bold one, does not point to the early closing of the mission, but rather to a more united effort with the leaders in Japan for positive advance. Our Japanese brethren, with marvelous courage and faith, assume this heavy burden of responsibility with not a little of the spirit of the students at the haystack prayer meeting at Williamstown one hundred years ago, when they, in the face of overwhelming difficulties, declared, "We can if we will." With less than one-fourth of one per cent of the Japanese people now professing Christians, this is no time for the relaxation of efforts for the empire, but rather for renewed zeal and consecration.



## The Quarter-Centennial of Euphrates College

By Rev. H. N. Barnum, D.D., of Harpoot, Turkey

JUST fifty years ago the first missionary laborer, Mr. Dunmore, came to Harpoot. Two years later Messrs. Allen and Wheeler joined the station — Mr. Dunmore remaining with them one year — and in 1859 the present writer was located here. It is doubtful if at that time one person in a hundred knew how to read; and attention was early given to persuading all classes in the region to learn to read, so far, at least, as to be able to read the Bible for themselves. A theological class was organized, mostly of married men, so that they and their wives might be prepared to go out to the cities and villages connected with this field to preach and teach during the winter,





STREET IN FRONT OF MISSION PREMISES, HARPOOT

to return again in the spring for further study. In this way the gospel speedily bore fruit. Churches and schools were organized, and genuine enthusiasm for education was created.

One of the fruits of the educational movement was the foundation of Euphrates College. This came by a natural development. The common schools demanded high schools and high schools the college. The first class of ten members graduated just twenty-five years ago, and the semi-jubilee of that event was celebrated on the 12th of October. The alumni who are here have been preparing for this celebration for some time past. The male department has sent out 172 graduates, and the female department, which was organized three years later than the other, 111 graduates. Besides these, hundreds of others connected with different departments of the institution, and under its influence for a longer or shorter period, but who have not taken the full course, have received an impulse for a higher and more useful life.

This anniversary occasion has called out much enthusiasm, and the alumni have shown a loyalty that is most gratifying. They have proposed that money should be contributed to procure a bust of Dr. Wheeler, the founder of the college, and also that scholarships should be endowed. Mr. Jamgochian, a merchant, now in Manchester, Eng., had already given \$1,250 toward the endowment. Dr. Hejenian, of Anamosa, Io., has given \$1,000 for a permanent scholarship. Mr. Pashgian has been securing a scholarship fund, and now proposes to provide a fund for the support of a teacher in the college. The Pushman brothers, of Chicago, once students here but not graduates, propose to endow four scholarships. They are already supporting four orphans in the college from their native city of Diarbekir, besides caring for twenty others in the orphanage here. The Euphrates College Alumni Association in Boston is making generous plans as a body, and the majority of the alumni have contributed according to their means; and the messages sent by those who could not come have been

a real inspiration to us all. Mr. Bozoian, a merchant in America, sent \$300 by telegraph.

The reports of these generous efforts made a good preparation for the celebration on October 12. There was a very interesting session of three hours, in which the two professors who were members of the first class had



CLASS OF 1905 LEAVING THE COLLEGE

a prominent part. A review of the past showed that the college, although constantly beset with difficulties, has been, even more than we had realized, a powerful agent in giving an impulse to education throughout the whole of Eastern Turkey, while helping also to lay the foundations of a Christian civilization. The graduates of the college are found in many other countries besides Turkey, and as a body they are men and women who are an honor to their Alma Mater.

The material condition of the college has never been so good as at present. It has an able corps of teachers, with a competent president at their head. It has a fair endowment, which if enlarged would add to its capacity for usefulness. The college buildings which replace those destroyed in the "events" of 1895 are larger and better than they were, although the rapid growth of the college demands that their number should be increased. A new industrial department has been started, with an endowment of \$7,000. A plan is on foot for the founding of a hospital in connection with the college, which shall serve the public and be a memorial to Annie Tracy Riggs, the lamented wife of President Riggs.

These provisions are all valuable and necessary. The absolutely essential thing, however, for which we are most earnestly longing and praying is that there may be a deeper spiritual life; not only that those who come here for study may become good students and worthy citizens, but that they may be born again and become true sons of God. May we not confidently ask all who are interested in this college to join us in this prayer?



## A Centenarian Missionary — Mrs. Mary E. Parker

AN event unique in missionary history, so far as is known, was the celebration at Honolulu on December 9 of the one hundredth birthday of Mrs. Mary E. Parker, who with her husband, Rev. Benjamin W. Parker, went to the Sandwich Islands as a missionary in the fifth reënforcement sent by the Board to those islands in 1832. "Mother Parker," as she has long been called most affectionately by all who know her at the islands, was born at Branford, Conn., December 9, 1805. The large company of friends who greeted her on this centennial day found her with eyesight somewhat impaired, but otherwise in the possession of her faculties. With a strong voice she replied to the salutations brought her, narrating incidents of the early days which no one save herself is now alive to recall.



MRS. MARY E. PARKER

Letters and messages by cable reached her, not only from the islands, but from the States, overflowing with congratulations and words of highest esteem. Clearly the testimonial given by her pastor, Rev. Mr. Dutton, in



1832, just prior to her marriage, has been borne out by the history of the past seventy-three years. That testimony was as follows: "She appears to me to possess mental abilities and accomplishments highly respectable, warm affections, amiable disposition, ardent piety, and devotedness to the missionary cause."

On Saturday, the 9th of December, at eight o'clock in the morning, the Hawaiian Government Band was sent by the governor to greet Mrs. Parker, and during the day hosts of friends came with their floral offerings and their greetings. The officers of the Hawaiian Evangelical Association sent a letter of congratulations, in which they said:—

"The members of the Hawaiian Evangelical Association express through us their hearty congratulations to yourself and to your beloved household for the kind Providence which has granted to you a life of great usefulness and happiness, exceeding, perhaps, in respect to length of years and term of service that of any other missionary to a foreign field—a continuous career of over seventy-two years on mission ground, that has not probably within the Christian era been exceeded. We thank our Heavenly Father that he has kept you all these years, and given to us and to the people of these favored islands the benediction of your instructions and your prayers and the example of your life of Christian devotion."

On the following day (Sunday) both morning and evening services were held in two churches in special commemoration of this anniversary. At the Kawaiahao church the congregations were assembled from two other churches, and addresses were made, giving a full history of "Mother Parker's" life and deeds. In the evening, at the Central Union Church, under the auspices of the Hawaiian Children's Mission Society, a large company assembled and notable addresses were made by Hon. W. O. Smith, Judge Sanford Dole, and Rt. Rev. Bishop Restarick of the Episcopal church. We should be very glad to quote from some of these addresses, which testify to the fact that Mrs. Parker's life has been a shining example of piety and philanthropy. Reference was made to her sojourn and work at Kaneohe, where she was instrumental in establishing many churches. The addresses which followed bore emphatic testimony to the marvelous work accomplished at the islands through the missionary enterprise. Judge Dole referred to these pioneers as follows:—

"Few in numbers, some fourteen persons, without authority, without means other than a bare support, half of them women—what were they to attempt the moral conquest of a barbaric Polynesian tribe, warlike, superstitious, and steeped in pagan beliefs, traditions, and customs, as far from Christianity as was the mythology of the Greeks? Yet when we consider their resources—mostly moral ones—we begin to comprehend their success. These were education, courage, a confident religious faith, the spirit of self-sacrifice, the enthusiasm of humanity, and a printing press."

They were heroic missionaries who went to Hawaii when it was a land of barbarians, and it is as remarkable as it is delightful that one member of those early bands still survives to remind us of what God has wrought through his wonder-working Providence in behalf of those who carried the gospel of his Son to Hawaii.

Mrs. Parker is living in Honolulu with her son, Rev. Henry H. Parker, who is the honored pastor of the Kawaiahao church. May it be light to her at this evening time.



## FOR YOUNG PEOPLE

### Six Wonderful Weeks in Japan

By Rev. J. H. DeForest, D.D.

WORDS cannot express the joy of my soul over what I have witnessed during my six weeks' tour of over two thousand miles, touching at Tokyo and Osaka, speaking in five of the great cities and towns of beautiful Shikoku, then swinging around to Shimonoseki, where, with Dr. Pettee, I spoke in four famous cities and towns that border on the Inland Sea.

Rarely during my thirty-one years in Japan have I passed through the Inland Sea, and always rapidly, but I knew it was a place of enchanting and



MATSUYAMA WITH ITS WOODED CASTLE-HILL IN MIDDLE OF TOWN

rapturous beauty. Yet on this trip of a month along its shores, with high and serrated peaks on one side and on the other bewitching bays inclosed by none the less bewitching islands of all sizes, some so mountainous that they seemed a part of the opposite mainland, I had visions of perpetual delight and wonder beyond anything my eyes had ever feasted upon.

And the visions of the coming kingdom of God were equally apparent and glorious. Wherever we went there were, with two or three exceptions, audiences beyond the capacity of the house. It seemed to make no difference whether I spoke on "Manchurian Experiences" or "How to Become a Christian" or "The Fatherhood of God," there was the same eager listening. Declining repeated invitations to speak in public halls and schools, I con-

fined myself mainly to the churches, where without giving offense to any I could speak on square out and out Christian themes. I made even the terrible battlefields of Manchuria speak loud for the God of righteousness and the progress of the race. At one meeting there were seventeen decisions for Christ, and at another I did the strangest thing of my life — baptized two college students with three *ex-convicts* and a number of workmen, while another baptized ex-convict led the services under the direction of Mr. Homma Shimpei.



MR. HOMMA SHIMPEI'S CHURCH MEMBERS, INCLUDING STUDENTS, EX-CONVICTS,  
AND TWO MISSIONARIES

Some day the fuller story of this remarkable movement will come out — how Homma Shimpei became a Christian; how he with but fifty cents opened his marble works and gathered a band of a hundred rough workmen, among whom were several ex-convicts; how he built a chapel annexed to his great workshop; how he was hated and persecuted for Christ's sake; how he conquered by marvelous love and sacrifices; how his influence grew till students from the government college, twelve miles distant, cross the mountains every Saturday to spend Sunday with him; how officials come seven or eight miles to hear him preach; how even a governor has visited him to see this man of God and hear his message; and how he is invited far and wide to speak before crowds of students. It was a revelation to me to spend

a night with this man, whom I have known now for five years, witness his magnetic power over all classes of men and women and children, and see his absolute abandonment of himself to God and his unwavering faith in the power to conquer the entire surrounding region for Christ. There were at least seven visitors who spent that night in his house, and though I went to bed at eleven o'clock, after hearing five earnest prayers from him, I waked up at two only to hear him pleading in deepest earnestness and sympathy before the five students who were his guests. And when that talk was finished the paper slides did not prevent me from hearing each one pray, and the prayers were all wet with tears.

It was four o'clock when that meeting broke up; and according to Scriptural precedents one of these young men ought to have fallen out of the second story window, but there were no second story windows in his house, and even had there been there were no sleepy fellows there. I ventured to chide my friend Homma the next morning for doing such an unhealthy thing as to spend most of the night preaching and praying, but with a quiet smile under his deep eyes he said that once he spent every night for two months in this same way without going to bed a single time. At my look of astonishment, and before I could tell him that he was a candidate for an insane asylum, he broke out with: "Well, what else could I do? People who had to work all day came to me nights, and some had to walk eight miles and didn't get here till midnight or after, and by the time we had finished our talks and prayers it was daylight and I had to start for my quarry. It's all right. God has given me this work to do."

Time fails me to speak of the enthusiastic meeting of 700 students in Yamaguchi, where Dr. Pettee and I appeared for the first time. Then Dr. Pettee took me to his home in Okayama. Who has not heard of that great orphan asylum there that has won the praise of His Majesty the Emperor, who is now an annual subscriber of 1,000 yen? And of Miss Adams's fifteen years' work in the slums of the city, until now the police are witnesses to the great decrease of crime there? And of Miss Wainwright's cooking classes, by means of which she manages to dispense widely the bread of life? And of Mrs. Pettee's work for soldiers that has won for her the election to the presidency of the Patriotic Association of Okayama Women, and that brings her official thanks from the commanding general in an envelope a foot and a half long? And of Miss Kajiro's boarding and day school of 270 girls, who utilize, in a manner Shaka never dreamed of, two neighboring temples as dormitories?

Indeed, that Okayama work is the finest sociological plant in the empire, I verily believe, and it represents a Christianity up-to-date in its power to make a better world. And behind it all is one of the largest independent churches of Japan, a moral and spiritual power that imparts life to every one of these sociological movements.

Next to Okayama for direct sociological work, so far as our mission is concerned, is the Matsuyama station, with its girls' school; Miss Judson's night school, that is accomplishing a work very like Miss Adams's, and of



which we shall all hear large things before long; Miss Parmelee's work among the Russian prisoners, of which His Majesty the Czar of all the Russias will hear, if he hasn't already, and her work in the Working Girls' Home that Dr. Gulick founded, which has repeatedly drawn the favorable attention of the central as well as of the local government. Back of all these attempts to make a Christian impression on society is the independent church and the wide evangelistic work in Mr. Newell's hands. I know of no better illustrations of what wide-awake Christianity means for the *people*, for society at large, than those afforded by Okayama and Matsuyama stations. It was an education to visit them and study these fruitful methods.



THE RAILWAY STATION AT MATSUYAMA

And I met a dozen or more of those charming Russian gentlemen, none the less gentlemen though prisoners; I saw the colonel reverently kiss the Misses Parmelee and Judson (on their hands); I heard their adventures in the battles on land and sea; and then I heard twenty of the soldiers sing, as only Russians sing, their national hymn, songs for cathedral services, songs composed in Turkish prisons, songs of joy and dance.

If I should write all I saw and heard and felt on this trip, verily not all the paper in Japan could contain the descriptions thereof. And to top off with comes the desire of the Kuni-ai churches to take over from January 1, 1906, all the churches financially aided by our mission, a work costing us about five thousand yen a year. Truly the end of extraterritorial Christianity is almost in sight, and we may now begin to say, "*Nunc dimittis.*"

# DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

Conducted by Harry Wade Hicks

## Enthusiastic Giving

NOTHING is such a rebuke to the laggard giving of the well-to-do and prosperous as the spontaneous gifts of mission schools and churches to the work of missions in other parts of the world. An attractive instance of this *largesse* in giving has recently been reported from the Sunday schools of the Cheyenne and Arapahoe Indians in Darlington, Okl. The Indian members of these American Missionary Association Sunday schools have for two years supported Mr. Abraham Kasarjian, of Turkey. The offering taken on the Missionary Concert Sunday was inadequate, but individual sacrifice made up the deficiency. One Indian girl handed Mr. Harper, the missionary, fifty cents, and when asked if she wished to give it all replied, "Yes." Fifty cents is an extremely large sum for one of these Indian children to give.

The little Arapahoe Indians in the government kindergarten school were told that enough money had not been secured for "Mr. Abraham," as their foreign missionary is called. Volun-

tarily these youngsters tried to make up the amount needed. Nineteen pennies were handed over to Mr. Harper, and no more enthusiastic contributors to missions could be imagined. The little kindergartners were so thoroughly interested and concerned for the outcome that Mr. Harper promised them that he would send the original nineteen pennies straight to the American Board. The following note, written by the teacher, accompanied the offering which one of these Indian children sent in: "Dear Mr. Harper: Here are the five pennies that little Dewey Tallbear wants to give toward the missionary's salary in Turkey."

Again it is the same old story of uneven proportion. The little Indian children give out of their meager store an amount which, if we of larger dower should enlarge proportionately and give as eagerly, would make the work of missions no longer a problem, but a great and growing triumph.



## Children and Missions

In our current phraseology we have made effective use of the combination, "Young People and Missions." Furthermore, we have found in actual practice that the two combine essentially and naturally, that the one answers the need of the other. Thus we are led to bring the youngest generation of all into touch with the most vital of all interests. In process of time, if not at once, we are sure to find that "Children and Missions" belong together also, that one can be adapted to the comprehension and need of the other. Surely neither one can afford to miss contact with

the other. The little boy or girl cannot adequately develop without this healthy, broadening knowledge. The great mission work of the world, on the other hand, needs the touch of the little children to soften and simplify its outgoing energy. The spirit of missions, a radiant, glowing figure, instinct with love and heroism, calls to the spirit of the child, and the two meet in one glad, mutual understanding.

But how, practically, are we to bring about this union which already exists in spiritual reality? In every normal child — and often the dream lives to

grow up with the man—is found a live and active tendency to idealize. The child must needs create heroes either out of imagination pure and simple, or by adding glamour and poetic color to the lives of real people. Thus it is that the instinct of hero worship becomes a potent and valuable factor in the life of the child, or of the child grown to youth and manhood. It is this eager search for life, and manliness, and heroism which will meet the appeal of missions.

The great Hero life, with its variety of incident and the beauty and simplicity of its spiritual character, lays the first claim upon the instinct for worship which is born with the child nature. Herein lies the priceless opportunity which belongs to the parent or teacher—to make real to the child mind the absolute candor and manliness, the splendid daring and loyalty to conviction, and the spiritual winsomeness of that matchless Personality. As an afterglow from the radiance of that light, the “mighty men of valor” who have “followed in his train,” the foreign missionaries, will readily appeal to this same sense of hero worship. In the stories of these lives there will be the quick

appeal to the imagination through the strange and unfamiliar setting of the foreign land, the multitude of adventures, and throughout, the undaunted courage of these missionary heroes.

Another instinct which should be stimulated in the child is that of “*noblesse oblige*.” That old knightly code of honor and chivalry should become inbred in the child nature, so that weakness and disability should lay instant claim upon the sense of protection. Thus it is that the little black children running wild in the kraals of Africa and the baby widows of India should plead their cause before the Christian children of America, and meet with eager sympathy and practical help.

Surely the normal child must be developed along these two sides of his nature, the humble, reverent sense of adoration before the great heroes, and the consciousness of bestowed strength which is only for the purpose of sharing it with the little brothers and sisters who are less favored. “Hero worship” and “*noblesse oblige*” shall be the two watchwords of the effort to enlist the children in the great militant cause of missions.



## A Boy's Venture—The Life of Joseph Hardy Neesima

“Faith is nothing else but the soul's venture”

*Suggestions for the Christian Endeavor Missionary Meeting, February 25*

### FOREWORD

THE story of Joseph Hardy Neesima is so aflame with color and full of variety that it will readily appeal to the youngest as well as the oldest, to the dreamer as well as to the man of affairs.

It is the work of the Christian Endeavor missionary committee to bring this attractive biographical material into shape, so that it will not only catch the interest of the moment but will kindle the half-stifled sense of responsibility.

The following suggestions have been compiled as a result of a study of the life of Neesima in the light of its use in the missionary program meeting of the Christian Endeavor Society. We, as Christian Endeavorers, are too prone to be tied down by old, unwritten traditions which deliver

the missionary meeting into the hands of a few tested and tried workers, who present topically the material submitted. The missionary meeting is our opportunity, and let us challenge it eagerly and at once. Let us bring all our fertility of invention, all our wisest and best methods, to the task, and *let us not shun work*. Let us have a high standard of spiritual and intellectual workmanship, and let us, like the boy Neesima, pray to God, “Please let me reach my great aim.”

### A WORD ABOUT BOOKS

“A Sketch of the Life of Rev. Joseph Hardy Neesima, LL.D.,” written by Rev. J. D. Davis, D.D., has been used as a basis of reference. The book is particularly valuable because of the close, personal association of the author with Neesima. Either this life



or the "Life and Letters of Joseph Hardy Neesima," written by Mr. Arthur Sherburne Hardy, is adapted to the purpose; and one of the two books is likely to be found in mission study, Sunday school, or pastor's libraries, as well as in city or town libraries. Those Christian Endeavor Societies which have not access to a life of Neesima may perhaps be interested to know that a limited supply of Dr. Davis's biography is available for purchase at the reduced price of fifty cents per copy, postpaid. Application should be made to Mr. John G. Hosmer, 14 Beacon Street, Boston.

#### OUTLINE PROGRAM

SONG SERVICE. *Hymn*, "Watchword." Tune, "Forward." ("In Excelsis" hymnal.)

Let the leader call attention to the second stanza as descriptive of Neesima's entire life. If this hymn is not sung, this stanza might well be read or, better yet, recited, in order to give at the outset this suggestive characterization of Neesima:—

"Forward, when in childhood  
Buds the infant mind;  
All through youth and manhood,  
Not a thought behind;  
Speed through realms of nature,  
Climb the steps of grace;  
Faint not, till in glory  
Gleams the Father's face.  
Forward, all the lifetime,  
Climb from height to height,  
Till the head be hoary,  
Till the eve be light."

#### DEVOTIONAL SERVICE.

*Scripture thought*: Gen. 12: 1; Matt. 10: 37.

*Prayer* for courage to make the soul's venture, and for clearness of vision which shall point the way unerringly. A prayer chain would most helpfully voice these thoughts.

NEESIMA AND THE BOYS OF THE BIBLE. That is, a comparative study would be effective, grouping Neesima with those boys of the Bible who were made of the same caliber, and whose outward lives corresponded in some respects.

1. Joseph, the son of Jacob, and Joseph Hardy Neesima.

Bring out the parallel circumstances in the lives of these two boys, each of whom grew up in a strange land, without kith or kin or even a fellow countryman.

2. David, the shepherd boy, and Neesima, the Samurai lad.

Use the incident of the slaying of Goliath in connection with the coming of Commodore Perry to Japan. 1 Sam. 17; Davis's "Life," p. 117. Note that each of these boys caught the spiritual significance of these events, and looked beyond the present moment, fraught with excitement as it was, to the possibilities of power ahead. 1 Sam. 17: 45-47.

3. Josiah, the boy king, and Neesima, the

boy statesman. 2 Kings 22: 1, 2; Davis's "Life," pp. 18-20; Hardy's "Life," pp. 34, 35.

Bring out the independence of vision, the loyalty of conviction, and the mighty ambitions which stirred these boy souls, all of which culminated in the fine daring of the Son of Mary.

*The Temper of the Oriental Mind*. This brief analysis could take the form of a discussion, embodying a comparison of the Oriental and Occidental types of mind. Austin Phelps, in "The Still Hour," claims that Western Christianity needs an influx of Eastern thought and feeling to render it more elastic and impressionable, to realize a full-orbed Christian character. Consider, then, our need of the Orient, as well as the Orient's need of the Occident.

*Student Days in America*. Chap. ii.

"A man's reach should exceed his grasp,  
Or what's a heaven for?"

Point out, in connection with this study, how God had planted the seed of student longing in Neesima, and had steadily encouraged its growth, despite adverse surroundings. Then draw a vivid word picture of the student days in America, placing Mr. Alpheus Hardy in the foreground. Note President Seelye's tribute to Neesima, after graduating from Amherst—"You cannot gild gold"; also Neesima's speech at Rutland in 1874, p. 43.

*Neesima a Prophet of Light to His Country*. Chaps. iii-v. See also pp. 155, 156.

Indicate how Mr. Hardy's unconscious prophecy was fulfilled. "Mr. Hardy met the young Japanese later and asked him what his name was. 'The sailors called me Jo,' was the reply. 'You are well-named,' said Mr. Hardy; 'God has sent you to be a savior to your people.'"

*Significance of Neesima's Life*. Chap. vii.

Point out the independent daring, the keenness of observation, the ready humor, the poetic vein, and above all the prophetic sense which made him cling with all his might to God for inspiration, turning at the same time to give a helping hand to his own needy people. "Dr. Neesima was always and everywhere known as an earnest Christian; the impression of him among his countrymen was well voiced by a high official who remarked, when Dr. Neesima had persisted in holding firmly to his Christian principles, 'Well, you are a *slave* of Jesus Christ, are you not?'"

#### CLOSING PRAYER SERVICE.

The thought of the evening should spontaneously culminate in prayer, voicing a desire for the spirit of prayer which was expressed in those challenging words of Neesima, "Let us advance upon our knees."

# Letters from the Missions

## East Central African Mission

### OBSTRUCTIONS BY THE GOVERNMENT

OUR missionaries in South Africa were much gratified by a Reuter telegram published on October 10 in the papers of the southern part of the continent, if not elsewhere, saying that Hon. Marshall Campbell, a member of the Native Affairs' Commission, speaking before a missionary meeting at Durban said that "before the Commission concluded, each member admitted that it was the missionary alone who was bringing the natives out of darkness into the light." It would seem as if such public utterances by men in high position must lead to better relations between the missionaries and the government, and yet Dr. Wilder, of Chikore, complains strongly of the action of the Rhodesian government in matters relating to their mission work. Writing October 26, he says:—

"Although the charter granted to our government and company provides for the disposal of lands to the natives, I was informed, on making application to purchase land on behalf of one of our natives, that the government 'is not prepared to entertain the suggested application for land.' And although there is an ordinance passed authorizing the grants in aid to native schools in which industrial training is taught, and though a few schools have secured such grants, it seems to be the policy of the government not even to visit any more schools, although they may have filled all the conditions for obtaining a grant. The Chikore and Matanga schools have long been entitled to grants; but no amount of coaxing brings the inspector down to examine these schools.

"Then the government has ruled that an adult native is one of fourteen years and upward. All adults must pay an annual poll tax of £1. Many of our scholars have had to leave school, as

they cannot earn this amount and get an education at the same time. A committee of the mission put up a strong plea in behalf of the boys, but to no avail. Here is the latest from the government: 'With regard to the remission of native tax for boys in native schools, I have the honor to inform you that it has now been decided that no remission of tax will be allowed in any case.'

"We followed them from pillar to post until they came out with the above. We replied regretting their decision and notifying them that we should not let the matter rest. We now plan to stir up a concerted movement among all the missionaries in Rhodesia to get a more just ruling from the government."

### ACROSS THE SABI

"When one sees the wonderful openings in China and in Japan one is almost inclined to volunteer for that inviting work. But the gospel must also be preached to the African, and we shall stick to our post. Last week Dr. Lawrence and myself had a new realization of what hard work it is to preach the gospel to these people. Long has it been our plan to tour in the Sabi valley, lying only six miles to the west of us. We left at sunrise on Monday to make a ten days' tour in the valley in the hottest time of the year, to test among other things the possibility of living in that valley during the hot months. This district is passing through the driest and hottest spell that it has had since we came here, but we were not prepared to see the thermometer rise to 101 in the shade only twelve miles to the west of Chikore, and to see it run up to nearly 104 in the shade when a hot gust of wind swept past.

"The second day out the heat nearly overcame me, but I managed to pull

through. I wore a cork helmet, but Dr. Lawrence says it was not sufficient protection for such heat. The heat was so great, water so scarce, and food not readily secured that we returned in six instead of ten days. One important chief and district we did not visit.

"Not to weary you with particulars, I will summarize: We visited eleven villages, each containing from fifty to two hundred souls, traveled about eighty miles, and held services or conversations in all the villages. We examined carefully the health conditions, fertility of the soil, the water and wood supply. Our opinion is that the Terugwe district is available for occupation. Within a radius of eight miles there are thirteen villages, all of goodly size. The people were not hostile, and in many places were friendly. The children readily came to be instructed, and the parents did not interfere.

"The Copper Trust has its claims only twenty-five miles west of Chikore and its coal fields fifty miles to the southwest of this place. On these properties it has spent £20,000. It is not improbable that before long smelting works will be started in the valley and railroad connection made with the outer world. Other valuable metals have been found. The whole valley is open for us to occupy. The population which might be reached counts up to 50,000. So far as we went we found that the Zulu language answered all our purpose. Farther away, I presume, the indigenous tongues would be of more service. In the district we heard of no other missionaries working. A vote of this mission, passed at the time of the visit of the Deputation, stated that it would be advisable to open a station across the Sabi in some mining district. The mining district has since been opened almost at our doors. What shall we do?

"Our station in the salubrious heights overlooking the Sabi is getting into shape. It already has a church which

in its small way is trying to reach these benighted people in the valley of death. It has already paid for two tours made in it. Are we going to help them?"

#### SHARP PERSECUTION

Under date of November 29, Mr. Bunker writes from Beira:—

"We have come to troublous times in our mission work at Beira. Our school, which was so much of a pleasure and inspiration, is broken up. On the night of November 14, when the boys who were on the way home were but a short distance from the school, they were arrested by the police and put in prison. In the morning they were taken before the superintendent of police and were given six blows on each hand with an instrument of torture. On the same morning, Mhlanganiso, my teacher, was sent by me to town, and when part way down was arrested by the police and without trial, hearing, or examination was put on to the chain gang (with a chain around his waist) with criminals and set to work on the public streets.

"When the rumor came to me that the boys had been beaten, and when Mhlanganiso did not come back, I went to the superintendent of police and asked him what had been done to the boys. He said that the boys were making a noise and disturbing the peace on the way home from my school and had been arrested and punished. I then asked him if he had arrested my teacher, and he said that he had, because he had been ordered to leave the sidewalk by the police and had refused to do so and had struck the policeman when he attempted to put him off.

"This looked bad for the character of my school. I asked him when the boys and teacher were to be tried. He replied that the boys had been punished already, and that the case of the teacher had been referred to the governor and that I must see him about it. He was usually polite, etc., and did not say a word against the



school or that I was to blame in any respect. I went immediately to the governor, who said that he had not heard about the matter, but that he would inquire about it; that my boys had probably been drinking too much, and that his own boys had been arrested for drinking a short time ago, etc.

"The next day I called on him to get his answer, as I had heard from the superintendent of police that he would probably reduce the time of my teacher. But he was too busy to see me, after I had waited over an hour. The next morning I had to go out to meet Mr. and Mrs. King, but got in in time to go to the governor, who told me that my teacher had been resisting the police, which was a very serious offense, and that the superintendent of police had given him one month in prison, but that out of consideration for me he, the governor, had decided to reduce the sentence to one week, and gave me a letter to the superintendent to that effect.

"After one week and one day Mhlan-ganiso came out of prison and I got his side of the affair. In the meantime the four boys who have decided to become Christians came to me and told me their story. It seems that two white policemen and three native police were waiting for them a short distance from the school. When they took them they said, 'What are you going to that school for where you learn to steal?' They then took them and put them in prison. In the morning they took them before the superintendent of police, who did not say anything about their making a noise, but when he had heard the charge of the police he ordered them beaten, and told them that if they came to my school

again he would put them in prison as well as beat them. The school is the point of issue. Although I have the former governor's published permission to open a school and the present governor's assent to that permission, and have also the superintendent's permission to issue passes to the boys and no word of complaint has been laid against me, it has become evident to me that the school is marked for destruction by a police whose chief can arrest natives, pronounce judgment, and execute the same without any appeal from his action. It is clear to me also that his word is not to be trusted in the least.

"The boys are afraid to come to school, of course, and I am waiting until things have settled down before doing anything. There is a tremendous prejudice against any effort to teach the natives, in which some Englishmen are the leaders. I am well aware of the determination of some Englishmen to drive me out of the place, and they have complained to the governor about the school.

"I intend to go to the governor as soon as I can and put the matter of my school straight to him, and ask him to say what he intends to do about my continuing it. I think the opportunity to have the work put on a proper footing according to the treaty of Berlin has come, and I wish to take time to secure the best terms possible. I have asked Mr. Goodenough, the chairman of the mission, to come up to assist me in the negotiations which I propose to make with the government. If the governor will not do the right thing I propose to appeal to the Lisbon government through our United States government."



### European Turkey Mission

#### SALONICA AND ITS OUTSTATIONS

DR. HOUSE, under date of November 27, reports work in and about his station:—

"Mrs. House and I recently visited Doiran, where we spent a Sabbath and had a most delightful time. Doiran is situated on a beautiful lake three or

four miles broad and five or six long. The city is built upon a hill, which rises up from the water. Mr. Haskell and I, when we first came to Macedonia and visited this city, thought of it as a suitable place for gathering all our workers together for a summer school. The place is fairly central for our field and is beautiful for situation. For quite a while we could get no foothold in the city, and later there was a seeming decline in the place commercially. It used to be a station on the caravan road from Salonica to the regions at the north, but now the railways have destroyed its prosperity as a stopping place for caravans, and nothing has come up to take the place of this business. The people in general are too much addicted to intemperance.

"However, the evangelical work seems now to be taking root in the place. I think there were about twenty-seven at the morning service the Sabbath we were there, and this notwithstanding that several of the first followers in the place have removed to Drama. Mr. Kimoff, who is the preacher in Doiran, visits also once each month Kukush and Gevgali, but he has most success in Doiran. He is one of our able workers, though not a graduate of our Samokov school. I should say he is most gifted in pioneer work. Altogether my two visits to this city since my return to the field last autumn give the impression of *solid progress* in the work here, and I shall not be surprised if our earliest thought about Doiran be fulfilled and it becomes some time the place for summer conferences among our workers.

"Our colportage and book work, in spite of the serious complications politically, is prospering, I think, as in no previous year. The large sale of books has surprised me. One of our colporters in the Serres region has been forbidden to sell books in the streets or go to the villages. In the town of Zelahova, upon referring the matter to the Vali Pasha,

our consular agent was informed that there was such an order from Constantinople, and the governor of Zelahova was right. However, I directed the colporter to keep on with his work in other places until he was stopped entirely, and so far he reports no further difficulty with the authorities. Another colporter was refused permission to go to two cities, but continued his journey in another direction without interruption from the authorities. I am especially pleased with the work of the third man, colporter Trencheff, who has been in the employ of the mission for many years. For the last three years, in the midst of these times of violence and danger, he has kept faithfully and courageously on with his work. In September his sales were larger than I ever remember them to have been. In the evangelistic work we are also encouraged by the fact that the number of new members received this year exceeds that of last. So you see that in the midst of much that is discouraging we are not without our encouragements.

"The industrial farm still continues to be a point of great interest. We have been unable to throw the school open to the public and invite students, from want of accommodations, but the few students we have are doing much better work, I think, this year than last. Our teacher, Miss Rucheva, seems to have grasped the idea of the school, and so far has done much towards putting order and discipline into it. I have recently been delighted to see the interest the boys have shown in setting out our large strawberry bed. So also they were much interested in digging out the hole for the foundations of the air motor which we are building. We have now a new brick oven, which is working beautifully, and the old oven is being torn out today by the boys, so as to make room for the beginnings of our carpentry shop, where woodwork will be taught. The room will be small, but is better than no room at all. Over the new oven

we have put a nice room, which will relieve a little the pressure we have for space. We have this autumn, I should

say, sown over fifty Turkish acres of wheat, more than twice as much as last year."



### North China Mission

#### A NEW CHURCH AT PAO-TING-FU

MR. PERKINS reports a series of meetings held at Pao-ting-fu in November, including the dedication of the new church:—

"We have been having a week of general meetings, which have overflowed on both sides. The special attraction was the dedication of the new church, to which two days were given. Then came six days of union meetings with the Presbyterians. In these the leading part was taken by Pastor Jen, our native pastor in Peking. His subject was, 'Bible Study.' He is direct and forcible, and his audiences have given excellent attention. About one hundred men have spent a part or all of the week at this station, we providing rooms but nothing else.

"Such occasions mean more to our country members than can be imagined by you who live in the modern American world. The newspaper hardly penetrates as yet beyond the largest cities, and the post office is only a little in advance. Modern schoolbooks are only just beginning their work, and the old questions about the shape of the earth and 'why they don't fall off' still meet one almost as commonly as ever. It is certainly our fault if the coming of these people to this part of the city is not for all of them like coming into a bright room out of a very ill-lighted one.

"The new church is of gray brick. The model came from Tung-chou; the work and superintendence were by local Chinese. The audience room, with the adjoining conference room, will seat 600. The cost, including seats, will hardly exceed \$3,200, of which about one-fourth has been contributed by American friends and missionaries."

#### THE MEMORIAL CHURCH

On the tower of the church is a tablet giving its name, so called since near this spot are the graves of the twenty-three martyrs, including Chinese and Americans. Within the building is also to be placed, opposite the main door, a stone tablet bearing the names of the thirty-two Chinese, three English, and three Americans who met their death here. Another space in the wall is filled with a brief story of the circumstances connected with the events of 1900. The record says: "When these calamities came all together upon these followers, each one was able to preserve his faith to the end, thus proving the power of the gospel and the sincerity of their faith, Christ the pattern going before, the disciple walking behind in his footsteps. Verily, this brings the past and the present into one path."

Mr. Perkins sends a translation of the invitation given by the native church to persons whom they desired to have attend the dedication of the church. The invitation was on red paper and was as follows:—

"We humbly announce that in the overturning of the Gung Dze year the church hall was destroyed by fire. A holy place for worshiping the Lord has long been wanting. Every time this thought comes to our mind it causes grief. Hence the humble church's friends, both Chinese and foreign, who walk in the same way have exhausted their strength in contributing. Many gentry, traders, scholars, and common people have turned their cash bags upside down in helping accomplish this purpose. The spring saw the work begun, and now the sacred labor announces its completion. The befitting



name is, 'The Memorial Hall.' We plan to reverently perform, on the first and second of the tenth moon, the great ceremony of announcing the completion. We pray all gentlemen at the set time to disgrace themselves by letting their light fall within our humble hall, which for us will be very fortunate.

"Wherefore this sincere announcement by the Pao-ting-fu Christ Church of the Congregational Association."

Of course the Christians were present at this dedication, and some twenty of the gentry and traders came in a body from the city, bringing a tablet inscribed,

"One Look; all is benevolence."

Of the dedication Mr. Perkins writes:—

"The regular exercises began Saturday noon. Mr. Ewing, of Tientsin, reviewed the ninety-eight years of Protestant China missions. Pastor Mêng gave the history of the former places of worship, this one making the fifth. A very good hymn, brought from Tientsin, was used. On Sunday Dr. Sheffield gave the principal address, Mr. Galt and Mr. Stelle also taking part. Pastors Li, of Cho Chou, and Kung, of Tung-chou, also took other parts. Nine children were baptized, and later in the week eight men and three women.

"The church was decorated outwardly with Chinese flags, one of which swung from the pole on the tower. Inside were three permanent tablets and nine temporary inscriptions made of red flannel and large gilt characters: 'On Earth, as in Heaven,' 'The Lord Alone Is Great,' 'The Doctrine Fills the Earth,' 'The Lord's Heart Is Love,' etc.

"Such events as these are certainly very pleasant to us who live at this central station, but their larger good is to be found in the inspiring influences that go out into the country districts where the outstations are."

#### A FEDERATION CONFERENCE

MR. EWING, of Tientsin, writes of this conference, held at Peking from September 28 to October 1:—

"I agree with the sentiment of one of the delegates who said, after the meetings were over, that in the years to come he should look back on this occasion with the feeling of those soldiers of Napoleon to whom, after a great victory, the commander presented medals bearing this inscription, 'I was there.' It was an epoch-marking and an epoch-making conference. The action that was taken represented not only the delegates present—who, though representing various sections of the country, were not very many altogether—but also the great body of missionaries from all over China, many of whom had sent their written opinions to the secretary of the committee that called the conference.

"We approved the adoption of a common designation for the Christian Church—'Christ Church,' instead of 'Jesus Church,' which most of us have used. We disapproved of all divisive and sectarian terminology, such as the regular use of denominational names, except where absolutely necessary, and even refused to take any action concerning a term for Protestantism. We favored the general use of common terms for street chapels (gospel hall) and domestic chapels (worship hall). We urged the use of the 'compromise terms' for God and the Holy Spirit in Christian literature. We favored an attempt to provide a basis for common hymnology, and we took action favorable to other special proposals. But, as we claimed no authority, our actions have weight principally in that they voice a very general agreement of opinion. The really most important action that we took was that which looked toward permanent federation. We authorized the Peking committee on union to secure the appointment of a federation council or committee which shall include representatives from all provinces and all missions, both missionaries and Chinese, to be in working order by 1907, ready for the approval or revision of the great representative centenary

conference at Shanghai. A charitable spirit was very manifest. And the best thing about the conference is that it gives so much hope for the future."

#### SPECIAL SERVICES

MR. EWING refers to the plan suggested at the Conference of Christian Workers at Peitaiho in August last, of sending delegations of the native brethren to visit various places for the purpose of drawing the churches together in a spirit of fellowship and coöperation. Pastors Jen and Mêng, of our own mission, and Pastor Liu, a Methodist, of Peking, and Mr. Yang, of the London Mission, held a series of services at Peking, with good results. Similar services were held at Tientsin from the 9th

to the 15th of October. Mr. Ewing writes:—

"The three ordained men came, and have been leading us in most helpful meetings. At ten o'clock each morning Pastor Jen has led, instructing us in methods of Bible study, and with much profit to all. At 2.30 P.M. there has been a preaching service. At 7 P.M. one evening is devoted to a prayer meeting, the next to a conference on methods for advancing Christian work in Tientsin, and so on, alternately. The effect of these meetings is excellent. They are to close on Sunday, when Pastors Jen and Mêng preach, each at two union services, morning and afternoon, in the city and here at the foreign settlement."



### Shansi Mission

FROM TAI-KU

DR. ATWOOD writes from Tai-ku, October 12:—

"I am glad to report that the summer rains seem to be on the increase in Shansi and that the crops throughout the province are fairly good. I was absent in August at Peitaiho, where I went to rejoin my wife and escort her back to Shansi. It was an unexpected pleasure to be able to attend many of the meetings of the annual gathering, not only of our North China Mission but also of other missions. This seaside resort promises to become very useful to the missions of North China as a sort of clearance house of missionary experience.

"I find the brethren here busy still with building and repairs. At the park in the east suburb the hospital chapel is

being doubled in size by including the porch (which was a large one) under the same roof, thus relieving for a time the congested conditions of the hospital chapel. Mr. Corbin at the south suburb is superintending repairs of Chinese buildings for the use of station classes, in which work he will be able to engage at once with his helper, Ch'uen, a graduate of Tung-chou College and Seminary; and work is also in progress at the old premises in the city preparing for the erection of street chapel, reading room, and dispensary. All of these repairs of course cost money, and we shall need every cent of the estimates that we have asked of the Board to meet the bills. We all are unanimous here that to delay this neglected work any longer would be criminal."



### Micronesia Mission

FROM PONAPE

UNDER date of November 4, Mr. Gray writes:—

"There is one item of news which will be a delight to you. The German government has done away completely with

the monopoly over the Caroline and Marshall Islands, held so long by the Jaluit Gesellschaft. This means much in the way of trade for the islands, and may result in our being able to get supplies of all kinds at low rates.

"The Japanese are soon to be here, and this may change the face of things for the Germans. Our supplies are low, and we had planned to buy some goods here, so we hope that prices will be lower by reason of competition. We are now in our new dwelling, though all of the finish work is not completed. Workmen are now busy on the girls' school-house. I am making use of some of the timbers sent for the colony house. Last week closed our first term of the school since the storm. It was conducted under adverse circumstances, but the natives appreciate it and profit by it. An outside school, having thirty-three small children in attendance, is conducted by the wife of my Ponape carpenter. Other outside schools are being carried on as usual. My Bible class meets regularly on Thursdays. I intend to hold special meetings among the different churches about the islands, as the people seem prepared for them."

#### FROM RUK

MR. JAGNOW writes of their great need of help in their work, since he finds it impossible to attend to all the matters that require his care. The absence of the *Star* is much deplored. He says:—

"The present seems to be a time of temptation among our schools. Both the boys and the girls are constantly begging to leave the mission, and when they go out in this way it means usually to go back to heathenism. It is very discouraging to see how some of our pupils fall away when they leave the school. At present we are having twenty-eight boys and five married couples in our school."

Mr. Jagnow reports that a disease is prevailing among the islanders charac-

terized by the swelling of the feet and legs, and many are dying. The native pastor, Moses, who has been located on Uman, whose history many of our readers will recall, is also quite sick.

#### FROM KUSAIE

DR. RIFE, under date of November 2, sends the following from Kusaie:—

"It is almost seven months since the storm, and we do not know what we are to do. Of course we are still living in our temporary cramped quarters, inconvenienced alike with rain and sunshine. I could have prepared more commodious quarters, but did not wish to damage the material saved from the wreck to this extent.

"We have been having school since the *Morning Star* left us, and I have spent two vacations of two weeks each at Lelu, having school with the Kusaians. For some time past they have had their churches in such shape as to be able to carry on their regular services, and now the people themselves are having school at four different places.

"The people feel the scarcity of food to quite an extent, for they are accustomed to live well. But they do not seem to want, for there is a coarse kind of taro that grows wild in the fresh water swamps bordering the island, and if it is not used it simply keeps on growing. My boys brought one of these roots that weighed 125 pounds. I said it grows wild. It will propagate itself, but will grow larger and finer flavored if cultivated. None can be obtained without some remuneration to the owner of the land.

"Cocoanuts are a staple of food, and they are beginning to become somewhat scarce. They would not have become scarce from use, but lying in the open for so long a time they are all growing, and this consumes the meat. The growing germ fills the whole inside of the nut, and in time the meat is entirely absorbed by it. It will be some weeks before



there will be any bananas to eat, and a matter of six months or a year before there will be any breadfruit. The breadfruit ripens in two rather distinct seasons, with about two months between. This is now time for one crop to ripen, and there is none. I think there will

be very little even in six months from now. The cocoanut trees were damaged so badly that only about one-fourth of the bearing trees remain. They bear continuously, but the fruit was entirely stripped from them in the storm."



## Notes from the Wide Field

### LONDON MISSIONARY SOCIETY

THE ARTHINGTON BEQUEST. — Reference was made in our issue for November last to the large bequest which has come into the hands of the London Missionary Society from the estate of Mr. Robert Arthington. There were peculiar limitations put upon the use of the funds by Mr. Arthington, particularly in regard to the use of the million or more dollars which he bequeathed, that it must all be expended within twenty-five years and must be used toward *new* work. The London Society has made the following disposition of the \$85,000 which would be available annually from this fund: "A sum not exceeding £4,000 to be expended upon work among unevangelized peoples in Central Africa, Matabeleland, and New Guinea; and that half the residue should be devoted to the further development of general mission work in certain districts of India and China, and the other half to the establishment of medical missions, educational, institutional, and the preparation of Christian literature. In all cases grants will be limited in the first instance to a period of five years, and will be subject to renewal at the end of that time."



## Notes for the Month

### DEPARTURE

January 6. From New York, Miss Mary Eleanor Stephenson, M.D., to join the Marathi Mission at Ahmednagar. (See page 55.)

### ARRIVALS IN THIS COUNTRY

December 28. At Boston, Rev. James Smith, of the Marathi Mission.

January 12. At San Francisco, Rev. Arthur H. Smith, D.D., of the North China Mission.

### ARRIVALS AT STATIONS

November 14. At Mardin, Turkey, Mrs. Seraphina S. Dewey, Miss Diantha L. Dewey, and Rev. and Mrs. Richard S. M. Emrich.

November 17. At Beira, East Africa, Rev. and Mrs. Thomas King, on their way to Mt. Silinda.

December 26. At Kyoto, Japan, Rev. J. D. Davis, D.D.

December 29. At Guadalajara, Mexico, Mrs. Sarah B. Howland.

### MARRIAGES

At Ahmednagar, India, Rev. William Hazen and Miss Florence E. Hartt, both of the Marathi Mission.

January 3. At Minneapolis, Minn., Rev. Charles H. Maxwell and Miss Katherine M. Sullivan, under appointment to the Zulu Mission.

### DEATH

September 30, 1905. At Iroquois, S. Dak., Mrs. Henrietta West Asadoorian, from 1884 to 1892 a missionary of the American Board in Central Turkey.

# Donations Received in December

## NEW ENGLAND DISTRICT

### Maine

Auburn, Mr. and Mrs. W. P. Brene-	
man, for work at Pang-chuang,	50 00
Bangor, 1st Parish Cong. ch., 75;	
Central Cong. ch., 75; Hammond-	
st. Cong. ch., 75, all toward support	
of missionary,	225 00
Belfast, 1st Cong. ch.	35 00
Bucksport, Elm-st. Cong. ch.	15 97
Denmark, Cong. ch. and Y. P. S.	
C. E.	8 00
Hampden, Cong. ch.	4 25
Harrison, Cong. ch.	3 42
Hiram, Cong. ch.	2 00
Kennebunk, Union Cong. ch.	47 50
Lewiston, Pine-st. Cong. ch.	45 55
Machias, Center-st. Cong. ch.	8 78
Norridgewock, Mrs. N. Dole,	10 00
North Anson, Cong. ch.	10 00
North Bridgton, Cong. ch.	7 67
Otisfield, Spurs Corner, Cong. ch.	1 70
Portland, 2d Parish ch., 42.33, Geo.	
Dow and others, 120,	162 33
Sherman Mills, Washburn Memorial	
ch.	9 45
South Berwick, Cong. ch.	50 00
South Bridgton, Cong. ch.	3 50
Warren, Cong. ch.	107 46
Woodfords, Cong. ch.	53 50
York, 2d Cong. ch.	7 50—868 67

### New Hampshire

Boscawen, 1st Cong. ch.	17 62
Chester, Cong. ch.	11 69
Colebrook, Cong. ch.	5 00
Concord, South Cong. ch.	321 23
Croydon, Cong. ch.	15 00
Dover, B. Brierley,	20 00
Dublin, Trin. Cong. ch.	1 00
Durham, Cong. ch.	20 59
Gilsum, Cong. ch.	5 00
Hampstead, Cong. ch.	17 78
Hanover, ch. of Christ, at Dartmouth	
College,	115 00
Haverhill, Cong. ch.	15 60
Hopkinton, Cong. ch.	16 03
Jaffrey, Cong. ch.	8 31
Lakeport, Cash,	6 00
Lebanon, Cong. ch., for outstation,	
Lin Ching,	100 00
Littleton, Cong. ch.	78 41
Manchester, Franklin-st. ch., 309.83;	
1st Cong. ch., toward support Rev.	
J. P. Jones, 221.41,	531 24
Meredith, Cong. ch.	10 00
Merrimack, 1st Cong. ch.	22 00
Nashua, 1st Cong. ch.	62 50
North Weare, Cong. ch.	50
Salem, Cong. ch.	3 11
Sanbornton, Cong. ch., of which 13.97	
from Mission Band,	44 06
Tilton, Cong. ch.	31 50
Walpole, 1st Cong. ch.	22 63
West Lebanon, Cong. ch.	11 51—1,513 31
Less.—Laconia Cong. ch., returned,	25 88
	1,487 93

<i>Legacies.</i> —Concord, Hannah A. and	
Fannie A. Goss, by Rev. James	
L. Hill, Ex'r,	56 03
Nashua, Sophia P. Bullard, by Geo.	
B. French, Ex'r,	200 00—256 03
	1,743 96

### Vermont

Barre, Cong. ch., toward support Rev.	
J. X. Miller,	53 93
Bellows Falls, Cong. ch., toward sup-	
port Mrs. C. K. Tracy,	84 06
Bennington, 2d Cong. ch.	57 34
Bradford, Cong. ch., toward support	
Dr. C. W. Young,	7 87
Braintree, 1st Cong. ch., toward sup-	
port Dr. C. W. Young,	5 25
Brandon, Cong. ch., toward support	
Rev. E. A. Yarrow,	37 07
Brookfield, 2d Cong. ch., toward sup-	

port Dr. C. W. Young, 25.43; 1st	
Cong. ch., for do., 22.60,	43 03
Burlington, 1st ch., toward support	
Rev. Wm. Hazen,	225 00
Chelsea, Cong. ch., toward support	
Dr. C. W. Young,	19 11
Danville, Cong. ch., toward support	
Rev. C. K. Tracy,	50 00
East Hardwick, Cong. ch. and Sab.	
sch., toward support Rev. and Mrs.	
C. K. Tracy,	49 52
East St. Johnsbury, 2d Cong. ch., to-	
ward support Rev. and Mrs. C. K.	
Tracy,	34 00
Fair Haven, Welsh Cong. ch.	12 03
Morrisville, Grace N. Gilbert, for	
Mt. Silinda,	10 00
New Haven, Cong. ch.	20 85
Northfield, Cong. ch.	20 78
North Thetford, Cong. ch., toward	
support Dr. C. W. Young, 23;	
Friend, 5,	28 00
Plainfield, Mrs. A. B. Taft,	3 00
Randolph Center, Cong. ch., toward	
support Dr. C. W. Young,	31 00
Royalton, 1st Cong. ch.	12 08
Rutland, Cong. ch., toward support	
Rev. and Mrs. E. A. Yarrow,	57 60
St. Johnsbury Center, Rev. and Mrs.	
P. B. Fisk, 2; Mr. and Mrs. J. C.	
Danforth, 1,	3 00
South Duxbury, Cong. ch., toward	
support Rev. John X. Miller,	14 40
Tunbridge, Cong. ch., toward support	
Dr. C. W. Young,	15 80
Vergennes, Cong. ch.	10 00
Westford, Cong. ch., for Shao-wu,	7 25
Wilder, 1st Cong. ch.	6 93—924 02

### Massachusetts

Abington, 1st Cong. ch.	24 84
Amesbury, Main-st. Cong. ch., 20;	
F. D. Parry, 72,	20 72
Amherst, North Cong. ch., 7.99; Mary	
H. Scott, 1,	8 99
Andover, South Cong. ch., 148.22;	
Rev. C. C. Torrey, 10; Friend, 50,	208 22
Ashburnham, 1st Cong. ch.	5 72
Ashfield, Cong. ch.	20 50
Attleboro, 2d Cong. ch.	29 00
Auburndale, Cong. ch.	166 31
Ayer, Cong. ch.	12 96
Blanford, Cong. ch.	24 75
Boston, So. Evan. ch. (W. Roxbury),	
of which 353 toward support of Dr.	
T. S. Carrington, 366; Norwegian	
Cong. ch., 30; Shawmut ch., 10;	
Highland ch. (Roxbury), 7.50; do.,	
Extra Cent-a-day Band, 10; 2d ch.	
(Dorchester), Extra Cent-a-Day	
Band, 10; Boylston ch. (Jamaica	
Plain), toward support Miss Kin-	
ney, 18; Phillips ch. (So. Boston),	
5; Ezra Gifford, 52.26; C. M.	
Mead, 20; Friend, Christmas offer-	
ing, 20; Miss M. E. Richmond, 5, 533 76	
Boston. Summary for 1905:—	
Old South ch.	9,609 86
do. to Woman's Board, 2,093 93—11,703 79	
Mt. Vernon ch.	447 74
do. to Woman's Board, 3,461 65—3,909 39	
Central ch.	980 11
do. to Woman's Board, 954 79—1,943 90	
2d ch., Dorchester,	1,129 15
do. to Woman's Board,	711 63—1,840 78
Union ch.	658 85
do. to Woman's Board,	561 29—1,220 14
Immanuel ch., Roxbury,	777 85
do. to Woman's Board,	272 09—1,049 94
Shawmut ch.	553 40
do. to Woman's Board,	486 55—1,039 95
Walnut-av. ch., Roxbury,	447 57
do. to Woman's Board,	587 50—1,035 07
Park-st. ch.	201 63
do. to Woman's Board,	477 73—679 36
Central ch., Jamaica	
Plain,	376 66
do. to Woman's Board,	295 54—672 20
South Evan. ch., West	
Roxbury,	488 00
do. to Woman's Board,	167 53—655 53

Eliot ch., Roxbury,	344 86	
do. to Woman's Board,	172 05—	516 91
Cong. ch., Allston,	144 90	
do. to Woman's Board,	292 25—	437 15
Pilgrim ch., Dorchester,	243 78	
do. to Woman's Board,	130 00—	373 78
Cong. ch., Brighton,	100 80	
do. to Woman's Board,	258 07—	367 87
Highland ch., Roxbury,	162 86	
do. to Woman's Board,	72 56—	235 42
Phillips ch., So. Boston,	36 54	
do. to Woman's Board,	183 75—	220 29
Village ch., Dorchester,	98 83	
do. to Woman's Board,	75 00—	173 83
Boylston ch., Jamaica Plain,	124 27	
do. to Woman's Board,	50 88—	175 15
Winthrop ch., Charlestown,	73 15	
do. to Woman's Board,	60 00—	133 15
Cong. ch., Roslindale,	73 00	
do. to Woman's Board,	38 00—	111 00
Berkeley Temple,	47 31	
do. to Woman's Board,	30 55—	77 86
Central ch., Dorchester,	25 00	
do. to Woman's Board,	47 15—	72 15
1st ch., Charlestown,	32 15	
do. to Woman's Board,	15 00—	47 15
Trinity ch., Neponset,		
do. to Woman's Board,		46 00
Cong. ch., Fanuell,	5 54	
do. to Woman's Board,	19 39—	24 93
Norwegian ch.		30 00
Hope ch.		15 00
Harvard ch., Dorchester,		
do. to Woman's Board,		10 00
Maverick ch., East Boston,		
do. to Woman's Board,		7 00
Romsey ch., to Woman's Board,		5 00
Miscellaneous,	1,454 71	
do. to Woman's Board,	1,348 53—	2,803 24
Specials to A. B. C. F. M.		877 01
School Fund to do.		340 52
Legacies,	130 00	
do. to Woman's Boards,	25 00—	155 00
		33,005 46

Bridgewater, Central Sq. Cong. ch.	13 12
Brockton, 1st Cong. ch., 50; Mrs. Christina Ingram, 20; Friend, 2,	72 00
Buckland, Cong. ch.	23 35
Cambridge, Russell L. Snow,	50 00
Campello, South Cong. ch., toward support Rev. H. P. Perkins,	454 00
Canton, Cong. ch.	55 63
Carlisle, Cong. ch.	8 00
Chatham, Cong. ch.	3 50
Chicopee, 1st Cong. ch., 8.75; Mrs. Sarah L. Pease, 100,	108 75
Chicopee Falls, 2d Cong. ch.	37 28
Cliftondale, 1st Cong. ch.	21 60
Cohasset, 2d Cong. ch.	32 70
Colerain, Cong. ch.	4 00
Conway, Cong. ch.	10 15
Cummington Village, Cong. ch., toward support Rev. C. T. Riggs,	21 35
Dalton, W. Murray Crane,	200 00
Danvers, Maple-st. Cong. ch., toward support Rev. E. Fairbank,	99 37
East Falmouth, Cong. ch.	2 00
Easthampton, Payson ch.	60 00
Easton, Cong. ch.	44 11
Enfield, Cong. ch., 31.41; Jane E. Clark, 5,	36 41
Fitchburg, Rollstone and Calvinistic Cong. chs., union meeting, 11.58; German Cong. ch., 6.50,	18 08
Frammingham, Plymouth Cong. ch.	57 50
Franklin, Cong. ch.	38 46
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard,	44 11
Georgetown, 1st Cong. ch.	10 00
Gloucester, Union Cong. ch. (Magnaolia), 24; Trinity Cong. ch., Friend,	
3,	27 00
Granby, ch. of Christ,	20 80

Granville Center, Cong. ch.	5 00
Great Barrington, 1st Cong. ch.	36 05
Hamilton, Elizabeth M. Knowlton,	3 00
Haverhill, Center Cong. ch.	86 80
Haydenville, Cong. ch., toward support Rev. C. T. Riggs,	6 88
Holyoke, 2d Cong. ch.	165 22
Hopkinton, Cong. ch.	17 56
Housatonic, Cong. ch., Mrs. M. S. Ramsdell,	10 00
Hubbardston, Cong. ch.	5 00
Hyde Park, 1st Cong. ch., 115.01; Clarendon Cong. ch., 3,	118 01
Interlaken, Cong. ch.	6 25
Ipswich, 1st Cong. ch.	20 00
Kingston, Mayflower Cong. ch.	5 00
Lancaster, Cong. ch.	12 81
Lawrence, Lawrence-st. Cong. ch.	204 36
Lenox, Cong. ch.	14 60
Leominster, SARAH L. LOTHROP, to const. herself, H. M.	100 00
Lexington, Hancock Cong. ch.	225 00
Longmeadow, 1st Cong. ch., for work, care Dr. G. C. Reynolds,	119 11
Lowell, 1st Trin. Cong. ch., 3.79; Highland Cong. ch., 2.50,	6 29
Lynn, Central Cong. ch.	10 00
Malden, 1st Cong. ch., 152.49; Linden Cong. ch., 10,	162 49
Mansfield, Cong. ch., toward support Rev. W. H. Sanders,	21 87
Marblehead, 1st Cong. ch.	21 35
Medway, Village Cong. ch.	9 65
Middleboro, 1st Cong. ch.	2 00
Middlefield, Cong. ch.	10 00
Monson, Cong. ch., toward support Rev. H. J. Bennett,	128 53
Montague, Cong. ch.	25 00
Montvale, Cong. chapel, 3; Social Workers, 1,	4 00
Moore's Corner, Cong. ch.	5 00
Newton, Eliot Cong. ch., 145.46; Central Cong. ch., 145.13,	290 59
Newtonville, Friend,	25 00
North Falmouth, Cong. ch.	20 00
North Hadley, 2d Cong. ch.	16 03
North Wilbraham, Grace Union ch.	19 04
Oakham, Cong. ch.	30 00
Palmer, 2d Cong. ch.	50 74
Perryville, J. Perry,	50 00
Phillipston, Cong. ch.	7 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettie, 151.93; J. S. Sears, 6,	157 93
Plainfield, 1st Cong. ch.	12 68
Plympton, Cong. ch.	4 25
Royalston, 1st Cong. ch.	7 30
Sheffield, Cong. ch.	5 45
Shelburne, Cong. ch., to const. Mrs. MINNIE E. ALLEN, H. M.	100 00
Shelburne Falls, Rev. J. A. Hawley,	25 00
South Braintree, Cong. ch.	14 00
Southbridge, Cong. ch.	5 00
South Egremont, Cong. ch.	12 64
South Frammingham, Grace Cong. ch.	143 51
South Grafton, Union Cong. ch., toward support Rev. E. C. Partridge,	25 00
South Hadley, Cong. ch.	33 02
South Hadley Falls, Cong. ch.	39 58
South Natick, Cong. ch.	8 15
South Walpole, G. F. W.	1 00
Springfield, Faith Cong. ch., 21.77; Memorial Cong. ch., 5.70,	27 47
Swampscott, Friend,	20 00
Taunton, Emily S. Shepard,	25
Truro, Cong. ch.	3 33
Uxbridge, 1st Evan. Cong. ch., toward support Geo. M. Newell,	25 00
Walpole, Cong. ch., J. E. Plimpton,	20 00
Warren, 1st Cong. ch.	101 00
Wareham, 1st Cong. ch.	10 00
Wellesley, Cong. ch., toward support Rev. J. C. Perkins, 25; Mrs. E. H. Jones, 5,	30 00
Wellesley Hills, Cong. ch., of which 5.53 toward support Rev. J. C. Perkins,	17 85
Wendell, Cong. ch., 5.25; Mrs. Mary M. Hillman, 25,	5 50
West Barnstable, Cong. ch.	2 00



Westboro, Cong. ch., to const. SUSAN A. CHAMBERLAIN, H. M.	100 00
West Boylston, 1st Cong. ch.	9 66
West Brookfield, Cong. ch.	13 41
Westfield, 1st Cong. ch.	196 17
West Groton, Cong. ch.	3 46
West Hawley, Cong. ch.	8 00
West Newton, 2d Cong. ch., toward support Rev. J. H. DeForest,	600 36
Westport, Pacific Union Cong. ch.	5 50
West Springfield, 1st Cong. ch.	10 00
Williamstown, 1st Cong. ch.	115 62
Wilmington, Cong. ch.	17 89
Winchendon, North Cong. ch., Mrs. C. C. Parker,	10 00
Worcester, Plymouth Cong. ch., 566.53; Piedmont ch., of which 322.07 toward support Rev. and Mrs. J. B. McCord, 364.67; Pilgrim ch., 71.76; Union Cong. ch., 41.40; Hope ch., 22.50; Lake View Cong. ch., 15.35,	1,082 21
Worcester County, Friend,	50 00
Worthington, Cong. ch.	10 25
—, Friend,	100 00
—, Friend,	25 00—7,938 76
<b>Legacies.</b> —Arlington, Maria E. Ames, by Elihu G. Loomis, Ex'r,	
Boston, Mrs. Betsey R. Lang, by Frank H. Wiggins, Trustee, add'l,	40 00
Lowell, Mrs. Helen M. Bigelow, add'l,	32 54
New Bedford, Samuel Ivers, by Ella F. Ivers, Ex'r,	250 00
Walpole, Miss Clarissa Guild, by Fredrick Guild, Ex'r, add'l,	1,000 00
Worcester, Mary L. Dana, by Chas. A. Chase, Adm'r, add'l,	1,704 97—3,152 51
	11,091 27

**Rhode Island**

Central Falls, Cong. ch.	122 05
East Providence, Newman Cong. ch.	25 00
Providence, Miss Lucy N. Lathrop, to const. HELEN SAUNDERS LATHROP, H. M.	100 00
Woonsocket, Globe Cong. ch.	30 00—277 05

**Young People's Societies**

MAINE.—East Lebanon, Family Jun. Y. P. S. C. E., 25; Sherman Mills, Y. P. S. C. E., 2.55,	2 80
NEW HAMPSHIRE.—Bath, Y. P. S. C. E., for Shao-wu, 9; East Jaffrey, do., 3.05; Sanbornton, do., 6.26; Warner, do., 5,	23 31
VERMONT.—Benson, Y. P. S. C. E., for Shao-wu, 11; North Bennington, do., 10; Waterbury, do., toward support Rev. J. X. Miller, 14.43,	35 43
MASSACHUSETTS.—Amesbury, Y. P. S. C. E. of Union Cong. ch., 1.09; Athol, do., for Mt. Silinda, 12.93; Boston, Y. P. S. C. E. of Eliot ch., Roxbury, toward support Dr. W. T. Lawrence, 64.23; do., Jun. Y. P. S. C. E. of 2d ch., Dorchester, toward support Paul Wellman, 5; Dover, Y. P. S. C. E., 1.79; Fitchburg, Rollstone Y. P. S. C. E., 50; Granby, Y. P. S. C. E., for native teacher, India, 15; Lawrence, South Y. P. S. C. E., for Shao-wu, 2; Leominster, Y. P. S. C. E., for Shao-wu, 15; Marshfield, 1st Y. P. S. C. E., for Shao-wu, 10; Middleboro, Putnam Y. P. S. C. E., 10; Norfolk, Y. P. S. C. E., for Shao-wu, 10; Rockport, 1st Y. P. S. C. E., for native teacher, India, 40; Shirley, do., 5; Stockbridge, 1st Y. P. S. C. E., 6.64; Stoneham, Y. P. S. C. E., 10; West Tisbury, do., for Aruppukottai, 5; Wilmington, do., toward support Rev. E. C. Partridge, 25; Winchester, 1st Y. P. S. C. E., 15,	303 68
	365 22

**Sunday Schools**

NEW HAMPSHIRE.—Alstead, 3d Cong. Sab. sch., 3.70; Concord, South Cong. Sab. sch., 16.38; East Alstead, Cong. Sab. sch.,	
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10; Gilsun, do., 12; Sanbornton, do., 5.93,	48 01
VERMONT.—Bennington, 2d Cong. Sab. sch., 10.76; do., 1st Cong. Sab. sch., for Aruppukottai, 5; Dorset, do., 5; Norwich, do., 3.50; Rochester, do., 1.75; Rutland, do., toward support Rev. E. A. Yarrow, 8.40; Westminster, do., 7.89,	42 36
MASSACHUSETTS.—Amherst, South Cong. Sab. sch., 3.75; Ayer, 1st Cong. Sab. sch., 3.73; Boston, Allston Cong. Sab. sch., 11.43; East Longmeadow, 1st Cong. Sab. sch., 7.36; Longmeadow, 1st Cong. Sab. sch., for work, care Dr. G. C. Raynolds, 77.42; Lowell, Eliot Cong. Sab. sch., 6.69; Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 22.23; Marlboro, Sab. sch. of Union Cong. ch., 2.59; Melrose Highlands, Cong. Sab. sch., 14; Milton, 1st Cong. Sab. sch., 7.94; Newton, Eliot Cong. Sab. sch., 50; do., North Cong. Sab. sch., 16.25; North Adams, 1st Cong. Sab. sch., Prim. Dept., 25; Rockport, Cong. Sab. sch., pastor's Bible class, 20; Sharon, Cong. Sab. sch., 10; South Framingham, Grace Cong. Sab. sch., 1.97; Townsend, Cong. Sab. sch., 3.20; Westboro, do., 15; West Brookfield, 1st Cong. Sab. sch., 1.71; West Stockbridge, Cong. Sab. sch., 10; Williamstown, 1st Cong. Sab. sch., 20; Worcester, Plymouth Cong. Sab. sch., 25.26,	335 58
RHODE ISLAND.—Central Falls, Cong. Sab. sch., 29.78; East Providence, Newman Cong. Sab. sch., 15.25; Pawtucket, Weedon-st. Cong. Sab. sch., 7,	52 03
	497 98

**MIDDLE DISTRICT****Connecticut**

Barkhamsted, Cong. ch.	5 00
Berlin, 2d Cong. ch.	58 00
Bloomfield, Cong. ch.	8 85
Bozrahville, W. W. Gillett,	90
Bridgeport, 2d Cong. ch.	74 16
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy,	126 63
Brooklyn, Trin. Cong. ch.	18 00
Centerbrook, Cong. ch.	3 55
Clinton, 1st ch. of Christ, for work in Sivaganga,	43 97
Collinsville, Cong. ch.	15 55
Columbia, Cong. ch.	60
Derby, A. B. Chidsey,	1 38
East Canaan, Cong. ch.	15 *
East Granby, Cong. ch.	3 00
East Hartford, 1st Cong. ch., of which 10 from Mission Band,	26 52
East Haven, Cong. ch.	23 22
Easton, Cong. ch.	15 00
East Windsor, 1st Cong. ch.	27 34
Ellington, Cong. ch.	68 51
Exeter, Cong. ch. (Leonard's Bridge),	12 56
Fairhaven, Pilgrim Cong. ch.	43 13
Foxon, Cong. ch.	4 00
Georgetown, Cong. ch., 8; Swedish Cong. ch., 2,	10 00
Greenwich, James P. Kelley,	20 00
Gulldorf, 1st Cong. ch.	70 00
Hadlyme, Cong. ch.	23 90
Hampton, 1st Cong. ch.	9 60
Hartford, Windsor-av. Cong. ch., 348.94; 1st Cong. ch., 301.79; Glenwood Cong. ch., 2; A missionary, 50,	702 73
Harwinton, Cong. ch.	19 63
Ivoryton, Cong. ch.	24 70
Kent, 1st Cong. ch.	10 32
Lyme, 1st Cong. ch.	40 00
Mansfield, Cong. ch.	37 00
Meriden, 1st Cong. ch., 40; do., J. L. Billard, 50; do., W. H. Catlin, 50,	140 00
Middletown, 1st Cong. ch., toward support Rev. H. S. Barnum, 25.85; Mrs. Mary A. Bradley, 5,	30 85
Milford, 1st Cong. ch.	2 19
Morris, W. L. Burgess,	3 00
New Britain, South Cong. ch.	470 19

New Fairfield, Cong. ch.	5 00
New Haven, Dwight-pl. ch., toward support Rev. W. S. Ament, 212.20; Humphrey-st. Cong. ch., 65.62; Mrs. Geo. Edward Day, 100; Asher Sheldon, 1; Friend, 30,	408 82
New Milford, Cong. ch., toward support Rev. J. E. Walker,	356 91
Northfield, Cong. ch.	10 12
North Guilford, Cong. ch.	10 50
North Haven, Cong. ch., of which 84 for native pastor, care Rev. J. H. DeForest, 108.29; Frank B. Doane, 10,	118 29
Norwich, 2d Cong. ch., of which 25 for Shao-wu, 136.49; Broadway Cong. ch., 15.35,	151 84
Plainville, Mrs. H. A. Frisbie,	10 00
Plymouth, Cong. ch.	8 52
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard,	31 52
Redding, Cong. ch.	3 84
Salisbury, Cong. ch., toward support Dr. F. D. Shepard,	26 71
Sharon, Cong. ch.	16 43
Sound Beach, 1st Cong. ch.	15 09
South Windsor, 1st Cong. ch.	25 05
Stratford, Cong. ch.	37 10
Terryville, Cong. ch., toward support Rev. and Mrs. C. E. Ewing,	5 00
Torrington, 1st Cong. ch.	4 50
Unionville, 1st ch. of Christ,	25 00
Vernon Center, Cong. ch.	26 32
Watertown, 1st Cong. ch.	110 00
Westbrook, Cong. ch.	17 85
West Hartford, 1st ch. of Christ, of which 300 toward support Rev. H. G. Bissell,	358 35
West Haven, 1st Cong. ch.	3 05
Weston, Norfield Cong. ch.	15 03
West Suffield, Cong. ch.	31 22
Willimantic, 1st Cong. ch.	26 34
Winchester, Cong. ch.	1 00
Windsor, 1st Cong. ch.	21 68
Winsted, Cong. ch.	220 97
—, Friend, for work, care Rev. F. B. Bridgman,	520 00—4,816 14

<b>Legacies.</b> —Cornwall, Silas C. Beers, add'l,	22 40
Milford, Mrs. Mary E. Bristol, by W. Cecil Durand and Eldridge L. Cornwall, Ex'rs,	100 00
West Hartford, Abigail P. Talcott, add'l,	73 21—195 61
	5,011 75

**New York**

Berkshire, 1st Cong. ch.	25 00
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro,	181 21
Brooklyn, Tompkins-av. Cong. ch., 800; Plymouth ch., 500.84; Ocean-av. Cong. ch., 10; Mrs. J. L. Roberts, 5,	1,315 84
Buffalo, 1st Cong. ch., toward support Rev. and Mrs. Chas. M. Warren,	145 65
Clifton Springs, Mrs. Andrew Peirce,	25 00
Elton, John A. Griffith,	1 00
Groton, 1st Cong. ch., for Sendai,	36 52
Hamilton, Cong. ch.	24 00
Henrietta, Cong. ch.	50
Madrid, Cong. ch.	20 00
Mt. Sinai, Cong. ch., Rocky Point Branch,	15 00
New York, through J. H. Safford, toward support Geo. M. Newell,	26 00
Northfield, Cong. ch.	13 00
Norwich, 1st Cong. ch.	38 93
Ontario, 1st Cong. ch.	3 00
Oswego, Cong. ch.	7 50
Phoenix, 1st Cong. ch.	3 63
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Reynolds,	150 00
Richmond Hill, Union Cong. ch.	20 27
Riverhead, Cong. ch.	65 21
Rochester, South Cong. ch.	40 87
Rutland, Cong. ch., for native helper, Madura,	6 00
Sayville, Cong. ch.	26 70
Utica, Plymouth Cong. ch.	22 98

Wading River, Cong. ch.	5 00
Warsaw, Cong. ch.	8 10
Winthrop, Cong. ch.	11 79
—, Central New York, Friend,	40 00—2,278 70
<b>Legacies.</b> —New York, Joel E. Fisher, by R. W. Ross, Ex'r,	950 00
Syracuse, Rev. Wm. B. Dada,	90 00—1,040 00
	3,318 70

**New Jersey**

East Orange, Trinity Cong. ch.	221 03
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen,	82 00
Haworth, 1st Cong. ch.	5 00
Montclair, 1st Cong. ch., toward support Rev. J. D. Eaton,	700 00
Newark, Belleville-av. Cong. ch., 59.65; 1st Cong. ch., 1,	60 65
New Brunswick, Elizabeth S. Voorhees,	1 00
Orange, Cong. ch.	100 00
Plainfield, Cong. ch.	255 10—1,424 78

**Pennsylvania**

Altoona, W. M. Findley,	1 00
Braddock, Slavonic Cong. ch., 35.76; 1st Cong. ch., 6,	41 76
Ebensburg, 1st Cong. ch., 58; South Cong. ch., 5,	63 00
Harford, Cong. ch.	7 68
Harrisburg, Cash,	475 00
North Ebensburg, Cong. ch.	5 00
Philadelphia, Central Cong. ch., 46.91; Chas. M. Morton, 150,	196 91
Pittston, 1st Welsh Cong. ch.	21 00—811 35

**Ohio**

Ashland, Cong. ch.	28 59
Bloomfield, Cong. ch.	2 00
Burton, Cong. ch.	5 00
Cincinnati, Walnut Hills Cong. ch., to const., with other donations, GEO. R. BERRY, H. M., 86.05; Columbia Cong. ch., 13.30; Storrs Cong. ch., 6,	105 35
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 750; Hough-av. Cong. ch., 51.43; W. A. Hillis, 10,	811 43
Columbus, North Cong. ch., 15.64; South Cong. ch., 12.11; Mrs. Sarah P. Thomas, 5,	32 75
Freedom, Cong. ch. and Sab. sch.	2 50
Kelloggsville, Cong. ch.	2 43
Mansfield, 1st Cong. ch.	78 07
Marietta, Harmar Cong. ch., 25; 1st Cong. ch., 10,	35 00
Mesopotamia, Cong. ch.	2 00
North Amherst, Cong. ch.	13 00
North Monroeville, Cong. ch.	1 50
Oberlin, 2d Cong. ch., 40.58; Y.M.C.A. and Y. W. C. A. of Oberlin College, for native helpers, care Rev. Paul L. Corbin, 248.60,	289 18
Radnor, Cong. ch.	5 00
Rootstown, Cong. ch., K. E. Soc.	20 00
Springfield, Miss F. Wertie Frantz, for native helper, Fochow,	6 25
Strongsville, 1st Cong. ch.	20 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster,	100 00
Wakeman, 2d Cong. ch.	3 31
Wellington, 1st Cong. ch., 22.30; Edward West, 10,	32 30—1,600 66

**Maryland**

Baltimore, Associate Cong. ch., 84;	84 25
Mrs. L. R. Harrison, 25,	5 00—89 25
Tuxedo, Cong. ch.	

**District of Columbia**

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 176.23; Rev. Wm. C. Scofield, 20,	196 23
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## North Carolina

Raleigh, 1st Cong. ch. 3 00

## Georgia

Macon, A friend, 5 00

## Young People's Societies

CONNECTICUT.—Burlington, Y. P. S. C. E., toward support Rev. C. E. Ewing, 15; East Hampton, Young People's Alliance, toward support Geo. M. Newell, 25; East Hartford, 1st Y. P. S. C. E., for native worker, India, 10; Fairhaven, Pilgrim Y. P. S. C. E., toward support Rev. E. H. Smith, 40; Hebron, 1st Y. P. S. C. E., toward support Rev. R. A. Hume, 21; New Haven, Dwight-pl. Y. P. S. C. E., toward support Rev. W. S. Ament, 30; No. Haven, Y. P. S. C. E., 8.50; Old Lyme, 1st Y. P. S. C. E., 10; So. Coventry, Y. P. S. C. E., 7.28; Talcottville, do., for native preacher, India, 10; Terryville, do., toward support Rev. and Mrs. C. E. Ewing, 20; Wethersfield, do., for outstation, Matsuyama, 50, 246 78

NEW YORK.—Mt. Sinai, Rocky Point Branch Y. P. S. C. E. of Mt. Sinai ch., 3.50; North Guilford, Y. P. S. C. E., for Bible-reader, India, 15; Oswego Falls, do., toward support Rev. J. D. Taylor, 10, 28 50

PENNSYLVANIA.—Allegheny, Slavonic Y. P. S. C. E., for Shao-wu, 6 00

## Sunday Schools

CONNECTICUT.—Brooklyn, Trin. Cong. Sab. sch., 5; Centerbrook, Cong. Sab. sch., 1; Central Village, do., 2.70; Columbia, do., 2.50; East Hartford, do., 3; Greenwich, 2d Cong. Sab. sch., toward support Rev. L. Hodous, 34.40; Manchester, 2d Cong. Sab. sch., 13.31; New Haven, Dwight-pl. Cong. Sab. sch., toward support Rev. W. S. Ament, 37.80; North Haven, Cong. Sab. sch., 15.55; Norwich, 2d Cong. Sab. sch., 9.44; Redding, Cong. Sab. sch., 5; Shelton, do., 27.20; Simsbury, 1st Cong. Sab. sch., 16.30; Sound Beach, do., 10; Southington, do., 14.98; Thomaston, Cong. Sab. sch., 25; Watertown, 23.43, 246 61

NEW YORK.—Buffalo, 1st Cong. Sab. sch., toward support Rev. C. M. Warren, 50; Canandaigua, Cong. Sab. sch., 42.49; Hamilton, do., for work in Africa, 5; Homer, do., 14.77; New York, Christ Cong. Sab. sch., 15.08; Oswego, Cong. Sab. sch., 22.57; Phoenix, do., 5; Plainfield Center, do., 7.56; Rensselaer Falls, do., 1; Riverhead, Sound-av. Cong. Sab. sch., 20; Sandy Creek, Cong. Sab. sch., 3; Smyrna, do., 15.70, 202 17

NEW JERSEY.—Chatham, Stanley Cong. Sab. sch., 3; Montclair, 1st Cong. Sab. sch., toward support Rev. J. D. Eaton, 20; Plainfield, Cong. Sab. sch., 9, 32 00

PENNSYLVANIA.—Braddock, Slavonic Cong. ch., 6; McKeesport, 1st Cong. Sab. sch., of which 20 for native helper, Madura, 35; Ridgway, 1st Cong. Sab. sch., through K. E. Soc., 9; Scranton, Plymouth Cong. Sab. sch., 6.43, 56 43

OHIO.—Aurora, Cong. Sab. sch., 3; Cleveland, Kinsman-st. Cong. Sab. sch., 11.18; do., Archwood-av. Cong. Sab. sch., 7.55; Hampden, Cong. Sab. sch., 5.09; Huntsburg, do., 5; Monroeville, do., 2.18; Strongsville, do., 10; Wellington, do., 10, 54 00

NORTH CAROLINA.—Lockville, Cong. Sab. sch., 1; Mt. Gilead, do., 2, 3 00

SOUTH CAROLINA.—Charleston, Circular Cong. Sab. sch. 5 90

600 11

## INTERIOR DISTRICT

## Kentucky

Berea, Cong. ch. 3 30

## Alabama

Art, Christian Hill Cong. ch. 4 00  
Clio, New Hope ch. 3 25  
Talladega, 1st Cong. ch. 51 60—58 85

## Louisiana

Bayou Blue, Indian ch. 2 00  
Jennings, 1st Cong. ch. 154 60  
New Orleans, London-av. Cong. ch. 1 00—157 60

## Texas

Austin, Ira H. Evans, 100 00

## Oklahoma

Darlington, Cong. ch., for native helper, Turkey, 8 19  
Medford, 1st Cong. ch. 5 60  
Weatherford, Ger. Cong. ch. 50 00—63 79

## Indiana

Michigan City, 1st Cong. ch. 18 11

## Illinois

Byron, 1st Cong. ch. 2 00  
Carpentersville, Cong. ch. 19 69  
Chesterfield, Cong. ch. 7 21  
Chicago, Kenwood Evan. Cong. ch., for work, care Rev. R. A. Hume, 528.51; Union Park Cong. ch., 166.08; Pilgrim Cong. ch., toward support Rev. C. L. Storrs, 220; Central Park Cong. ch., 20; Leavitt-st. Cong. ch., toward support Rev. and Mrs. H. S. Galt, 63.31; Bethlehem Cong. ch., 5; St. James Ger. Cong. ch., 5; Mr. and Mrs. I. K. Hamilton, 450; Arthur D. Miller, 35; Chas. A. Heath, 1; "John and Mary," 400, 1,893 90  
Elgin, 1st Cong. ch. 143 46  
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 84 00  
Granville, Cong. ch. 53 46  
Highland, Cong. ch. 5 00  
Hinsdale, 1st Cong. ch. 5 00  
Huntley, Cong. ch. 9 51  
Illini, Cong. ch. 17 00  
La Harpe, Cong. ch., Woman's Miss. Soc. 11 40  
Lyndon, Cong. ch. and Sab. sch. 5 00  
Marseilles, Cong. ch. 132 00  
Mazon, Park-st. Cong. ch. 15 00  
Mendon, Cong. ch. 20 50  
Moline, 1st Cong. ch. 39 00  
Morgan Park, Cong. ch. 11 21  
Peoria, 1st Cong. ch. 144 85  
Prophetstown, Cong. ch. and Sab. sch. 18 00  
Rockford, 2d Cong. ch. 317 11  
Udina, Cong. ch. 9 00  
West Chicago, Cong. ch. 14 65  
Wyanet, 1st Cong. ch. 16 75—2,994 70

## Michigan

Allegan, 1st Cong. ch. 5 18  
Ann Arbor, 1st Cong. ch., 105.30; Miss Mary F. Leach, 17.32, 122 62  
Bangor, 1st Cong. ch. 8 34  
Clinton, Cong. ch. 20 00  
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 295; Brewster Cong. ch., 24.90, 319 90  
Grand Rapids, Park Cong. ch., toward support Rev. C. R. Hager, 25;



do., Friend, 10; Plymouth Cong. ch. Miss. Soc., for native preacher, Madura, 6.50,	41 50
Lansing, Plymouth Cong. ch.	122 82
Muskegon, 1st Cong. ch., of which 14 toward support Rev. J. H. Dickson,	51 66
Pontiac, 1st Cong. ch.	14 15
Port Huron, 1st Cong. ch.	120 00
Rapid River, Cong. ch.	5 00
Romeo, Cong. ch.	28 30
St. Joseph, W. R. Lyon,	35 00
Traverse City, Mrs. Chas. Temple, for work in China,	1 00
Vermontville, 1st Cong. ch.	15 00
West Bangor, Cong. ch.	3 78
Wheatland, Cong. ch.	12 30
——, Friend,	40 00—966 55
<b>Legacies.</b> —Detroit, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l,	100 00
	1,066 55

**Wisconsin**

Beloit, 1st Cong. ch.	22 46
Biramwood, Cong. ch.	12 00
Blakes Prairie, Cong. ch.	7 50
Bloomington, Cong. ch.	19 00
Elkhorn, Cong. ch.	21 84
Delavan, Cong. ch.	4 79
Milwaukee, Pilgrim Cong. ch.	25 60
New London, 1st Cong. ch.	7 00
Norrie, Cong. ch.	3 25
Oshkosh, 1st Cong. ch.	46 93
Platte, Cong. ch.	3 60
Roberts, Cong. ch.	15 39
Shopiere, Cong. ch.	6 71
Waupun, 1st Cong. ch.	15 00
Wauwatosa, 1st Cong. ch.	2 00—213 07

**Minnesota**

Ada, Cong. ch.	5 38
Belgrade, 1st Cong. ch.	7 00
Chatfield, Rev. and Mrs. John A. Ainslee,	4 25
Elk River, Union ch.	20 00
Jeffers, Rev. F. O. Krause,	8 79
Mankato, Miss L. W. Heermance,	5 00
Minneapolis, 1st Cong. ch., toward support Rev. John E. Merrill, 151.66; Como-av. Cong. ch., 100; Plymouth ch., toward support Rev. Alden H. Clark, 100; Lowry Hill Cong. ch., 63.75; Linden Hills Cong. ch., toward support Rev. C. H. Maxwell, 20.10,	440 51
Northfield, 1st Cong. ch.	97 90
St. Paul, People's Cong. ch., for native worker in India, 60; Olivet Cong. ch. (Merriam Park), for Hula-kegh, 25.50; Pacific Cong. ch., 5.55; Atlantic Cong. ch., 5; B. G. Eaton, .25,	96 30
Wabasha, Cong. ch. and Sab. sch.	7 89—693 02

**Iowa**

Belmond, Cong. ch.	9 50
Castleville, Cong. ch., for native worker, No. China,	6 00
Clear Lake, 1st Cong. ch.	6 60
Clinton, 1st Cong. ch.	16 38
Creston, 1st Cong. ch.	92 70
Decorah, Cong. ch.	43 00
Dubuque, Mrs. A. Williams,	5 00
Dunlap, Cong. ch.	36 65
Eagle Grove, Cong. ch.	8 50
Fairfield, Cong. ch.	17 60
Farnhamville, Cong. ch.	4 50
Fort Atkinson, Ger. Cong. ch.	5 00
Galt, Cong. ch.	4 00
Glenwood, 1st Cong. ch.	33 46
Iowa Falls, 1st Cong. ch.	16 00
Lawler, Cong. ch.	3 46
Lyons, Cong. ch. and Sab. sch., toward support Dr. and Mrs. C. E. Clark,	15 66

Montour, Friend,	500 00
Newbury, 1st Cong. ch.	3 00
New Hampton, Ger. Cong. ch.	3 00
Onawa, 1st Cong. ch.	8 00
Polk, Cong. ch.	14 04
Red Oak, Cong. ch.	3 50
Shenandoah, Cong. ch.	50 00
Walker, Friend,	20
Waterloo, Cong. ch.	15 02
Waucoma, 1st Cong. ch.	17 00
Waverly, 1st Cong. ch.	20 93
Winthrop, Cong. ch., for native worker, No. China,	21 00—984 70
<b>Legacies.</b> —Iowa City, Mary Adelia Goodrich, by O. H. Brainerd, Ex'r, through Cong. ch., Iowa City, Io.	273 00
	1,257 70

**Missouri**

Bevier, Welsh Cong. ch., 7.80; 1st Cong. ch., 3,	10 80
Bonnetterre, 1st Cong. ch.,	10 00
Carthage, 1st Cong. ch.	12 15
De Soto, Cong. ch.	2 50
Kansas City, Prospect-av. Cong. ch.	6 35
Kidder, Cong. ch.	20 71
Meadville, Cong. ch.	8 83
Pierce City, 1st Cong. ch.	7 25
St. Louis, Pilgrim Cong. ch., 145.70; Bethlehem Cong. ch., 6; Hyde Park Cong. ch., 5; R. Evelyn Fitch, 5,	161 70
Springfield, 1st Cong. ch., 50; Ger. English Cong. ch., 6,	56 00—296 34

**North Dakota**

Blue Grass, St. Marks Ger. Cong. ch.	15 00
Cooperstown, 1st Cong. ch.	26 00
Fort Berthold, Cong. ch. and Sab. sch.	3 00
Hesper, Cong. ch.	9 00
Lakota, Cong. ch. and Sab. sch.	11 00
New Rockford, 1st Cong. ch.	5 35
Oberon, Cong. ch.	7 15—76 50

**South Dakota**

Aberdeen, Plymouth Cong. ch.	4 95
Academy, Cong. ch.	40 92
Belle Fourche, Cong. ch.	5 80
Cresband, Cong. ch.	2 00
Gettysburg, Cong. ch.	3 33
Harriott, Ger. Jesus Cong. ch.	4 00
Hosmer, St. Paul's Ger. Cong. ch., 12.25; Immanuel Ger. Cong. ch., for work in China, 12,	24 25
Lake Preston, Cong. ch.	2 00
Selby, Ger. Cong. ch.	13 50
Springs, Trefts Mission Cong. ch.	8 00
Watertown, 1st Cong. ch.	15 55—124 30

**Nebraska**

Cambridge, 1st Cong. ch.	30 00
Columbus, Cong. ch.	12 30
Crete, 1st Cong. ch.	122 00
David City, Cong. ch.	22 69
Exeter, Cong. ch.	30 65
Fairmont, Cong. ch.	26 45
Grafton, Cong. ch.	5 50
Hastings, 1st Cong. ch., 50; Ger. Cong. ch., 20,	70 00
Lincoln, Plymouth Cong. ch., 56.72; 1st Ger. Cong. ch., 10,	66 72
McCook, Cong. ch., 25.16; Ger. Cong. ch., 4,	29 16
Normal, Nettie Cropsey, for Bates Fund,	5 00
Omaha, 1st Cong. ch.	83 11
Paisley, 1st Cong. ch.	4 30
Pierce, Cong. ch.	15 00
Rising City, Cong. ch.	5 00
Seward, Cong. ch.	4 00
Sutton, 1st Cong. ch.	19 79
Wilcox, Mrs. Frank Le Bar, for Bates Fund,	1 00
Wilsonville, Walter N. Giles, 19.70; Geo. H. Giles, 1,	20 70—573 37

**Kansas**

Bradford, C. C. Gardiner,	50 00
Chase, Ruth Wickerham,	2 10
Clay Center, Clarence Eastman Memorial Cong. ch.	1 50
Kansas City, Chelsea Cong. ch.	6 00
Kinsley, 1st Cong. ch.	25 00
Saxman, Cong. ch.	3 00
Tonganoxie, 1st Cong. ch.	2 50
Topeka, Central Cong. ch.	163 25—253 36

**Montana**

Helena, 1st Cong. ch.	15 25
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**Colorado**

Colorado Springs, Children of Frank H. Loud, to const. HARRIET LOUD, H. M., 100; Friend, 10,	110 00
Denver, So. Broadway Cong. ch., 39.56; Plymouth Cong. ch., Rev. and Mrs. F. T. Bayley, 25; Olivet Cong. ch., 13,	77 56
Loveland, 1st Ger. Cong. ch.	10 76
Pueblo, Minnequa Cong. ch.	1 00—130 32

**Young People's Societies**

MISSISSIPPI.—Tougaloo, Y. M. C. A. of Tougaloo Univ., for Mt. Silinda,	30 00
LOUISIANA.—Roseland, Union Y. P. S. C. E., for Sendai,	30 00
ARKANSAS.—Gentry, Jun. Y. P. S. C. E., 3.50; Rogers, 1st Y. P. S. C. E., for Shao-wu, 7,	10 50
ILLINOIS.—Bowen, Y. P. S. C. E., 6; Oak Park, 2d Y. P. S. C. E., 10; do., 3d Y. P. S. C. E., 5, all for MacLachlan Fund,	21 00
MICHIGAN.—Breckenridge, Y. P. S. C. E., for Shao-wu, 7.50; Detroit, Boulevard Y. P. S. C. E., 30; Lansing, Plymouth Y. P. S. C. E., 5.50; Sheridan, Y. P. S. C. E., for Lee Fund, 3.73,	46 73
WISCONSIN.—Hayward, Jun. Y. P. S. C. E., 5; Ripon, 1st Y. P. S. C. E., for Shao-wu, 30; Spring Valley, Y. P. S. C. E., for DeForest Fund, 14,	49 00
MINNESOTA.—Brainerd, People's Y. P. S. C. E., for Haskell Fund,	1 00
IOWA.—Dubuque, Jun. Y. P. S. C. E. of Immanuel ch., for Aruppukottai, 15; Milford, 1st Y. P. S. C. E., for White Fund, 5,	20 00
MISSOURI.—Kidder, Y. P. S. C. E., 2; Thayer, do., for Shao-wu, 10,	12 00
NORTH DAKOTA.—Elbowoods, Y. P. S. C. E., 1.05; Inkster, do., 2,	3 05
NEBRASKA.—Doniphan, Y. P. S. C. E., 5; Exeter, do., 15; Pierce, do., 6.25; Scriener, do., 21; Wilcox, Sen. Y. P. S. C. E., 2, and Jun. Y. P. S. C. E., 2, all for Bates Fund,	51 25
MONTANA.—Billings, 1st Y. P. S. C. E., toward support C. C. Fuller,	27 20
	301 73

**Sunday Schools**

LOUISIANA.—Hammond, Cong. Sab. sch.	1 68
KENTUCKY.—Berea, Cong. Sab. sch.	20
OKLAHOMA.—Darlington, Arapahoe Indian Sab. sch., 2.65; do., do., Kindergarten, 19, and Cheyenne Indian Sab. sch., 1.05, all for native helper, Turkey,	3 89
INDIANA.—Indianapolis, Covenant Cong. Sab. sch., 4.36; Michigan City, 1st Cong. Sab. sch., 5,	9 36
ILLINOIS.—Chicago, Union Park Cong. Sab. sch., 6.30; DeLong, Cong. Sab. sch., 5; Dundee, do., 10; Highland, do., 5; Illini, do., 5; Loda, do., 11.42; Ottawa, do., 7.85; Rockford, 2d Cong. Sab. sch., for MacLachlan Fund, 7.35,	57 92
MICHIGAN.—Detroit, North Cong. Sab. sch., 9; Port Huron, 24th-st. Cong. Sab. sch., 4.44; St. Clair, Cong. Sab. sch., 5.40; Wayland, do., 3,	21 84

WISCONSIN.—Dodgeville, Pleasant Valley Cong. Sab. sch., 4.25; Milton, Cong. Sab. sch., 6; Racine, do., 4.57; Spring Valley, do., .61,	15 43
IOWA.—Alden, Cong. Sab. sch., 12.53; Cresco, 1st Cong. Sab. sch., 8.06; Des Moines, Greenwood Cong. Sab. sch., for Africa, 10; Hampton, Cong. Sab. sch., 4.79; Newbury, 1st Cong. Sab. sch., 1.64; Onawa, do., 8.03; Sioux Rapids, Cong. Sab. sch., 5,	50 10
MISSOURI.—Cameron, 1st Cong. Sab. sch., 11.32; Eldon, Cong. Sab. sch., 4.50,	15 82
NORTH DAKOTA.—Elbowoods, Cong. Sab. sch.,	5 95
NEBRASKA.—Aurora, Cong. Sab. sch., 6.27; Pierce, do., for Bates Fund, 12.50,	18 77
WYOMING.—Cheyenne, 1st Cong. Sab. sch.	3 00
	208 96

Less.—New Rockford, 1st Cong. Sab. sch., returned,	11 45
	197 51

**PACIFIC DISTRICT****Utah**

Ogden, 1st Cong. ch.	4 25
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**Idaho**

Genesee, Thos. H. Brewer,	15 00
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**Washington**

Aberdeen, Cong. ch.	15 00
Bay Center, A. S. Bush,	5 00
Chewelah, 1st Cong. ch.	10 00
Colfax, Cong. ch.	20 00
Lakeview, 1st Cong. ch.	7 40
Odessa, Ger. Emmaus ch.	5 60
Orting, O. L. Fowler,	10 00
Pomeroy, 1st Cong. ch.	50 00
Port Angeles, 1st Cong. ch.	2 00
Prescott, Cong. ch. and Sab. sch.	6 07
Seattle, Union Cong. ch., A. P. Rushton, 10; Edgewater Cong. ch., 6.50; R. Freeman, 5,	21 50
Walla Walla, 1st Cong. ch.	153 00—305 57

**Oregon**

Braver Creek, St. Peter's Cong. ch.	3 00
Forest Grove, Cong. ch., Miss M. F. Farnham,	10 00
Portland, 1st Cong. ch., 65.44; Ger. Ebenezer Cong. ch., 5; C. P. Bradshaw, 25,	95 44—108 44

**California**

Berkeley, 1st Cong. ch.	20 00
Campbell, Cong. ch.	82 57
Fresno, Christ's (Ger.) Cong. ch., 16.20; Cong. ch., Woman's Union, 10,	26 20
Fruitvale, Cong. ch.	21 00
Haywards, Cong. ch.	7 00
Highland, Cong. ch.	68 85
Lockeford, Cong. ch.	17 00
Lodi, Cong. ch.	22 50
Long Beach, Plymouth Cong. ch.	10 08
Los Angeles, East Los Angeles Cong. ch.	7 60
Nordhoff, Mrs. Jane R. Gelett,	9 15
Oroville, Cong. ch.	38 00
San Diego, S. P. Jones,	50 00
Ventura, Cong. ch.	11 38—391 25

**Hawaii**

Honolulu, Kawaiahao Cong. ch.	100 00
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**Young People's Societies**

CALIFORNIA.—Berkeley, 1st Y. P. S. C. E., 1,000; Fresno, Christ's Ger. Y. P. S. C. E., 3.80; Guerneville, Jun. Y. P. S. C. E., 3.75,	1,007 55
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## Sunday Schools

ARIZONA.—Tempe, 1st Cong. Sab. sch.	6 10
WASHINGTON.—Spokane, Westminster Cong. Sab. sch.	3 50
OREGON.—Ione, Cong. Sab. sch., 7; Pendleton, do., 2,20,	9 20
CALIFORNIA.—Pacific Grove, Mayflower Cong. Sab. sch., 10; San Bernardino, 1st Cong. Sab. sch., 2,05; San Jacinto, Little Lake Cong. Sab. sch., 6; Whittier, Cong. Sab. sch., 11,90,	29 95
HAWAII.—Honolulu, Kawaiahao Cong. Sab. sch.	15 25
	64 00

## MISCELLANEOUS

## Canada

Montreal, W. C. A.	20 31
From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY	
Rev. Wm. T. Gunn, Embro, Ontario, Treasurer	400 00

## Africa

Natal, Mrs. L. B. Bridgman,	10 00
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## Bulgaria

—, W. W.	20 60
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## MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,  
Treasurer

For sundry missions in part,	13,004 15
For Armenian school at Philippopolis,	100 00
For girls' boarding school, Chihuahua,	60 00
For housekeeping allowance for Miss H. G. Powers,	40 00
For American College for Girls, insurance, watchman, and repairs,	534 02
For girls' high school, E. Harpoot,	50 00
For teachers at Uzmumbe,	260 00
For salary, Miss Andrews,	220 00
For salary, Miss Anderson,	165 00
For salary, Miss Clark,	242 00
(Brookline, Mass.)	209 75—14,884 92

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois,

Treasurer 2,000 00

For house for the Misses Wyckoff, 1,000 00—3,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California,

Treasurer 95 00

Additional Donations for Special Objects

MAINE.—Alfred, King's Sons and Daughters, for Okayama Orphanage, 3; Milltown, Jun. Y. P. S. C. E., for student, care Mrs. M. E. Bissell, 12,50,	15 50
NEW HAMPSHIRE.—Hanover, Friends, for work, care Rev. F. E. Jeffery, 15; Hopkinton, Y. P. S. C. E., for work, care Rev. J. H. Pettie, 1,50; Manchester, 1st Cong. Sab. sch., Miss Shield's class, for work, care Rev. J. P. Jones, 10; Merrimack, Y. P. S. C. E., for work, care Rev. F. M. Chapin, 5; Nashua, Pilgrim Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 20; Newport, Cong. Sab. sch., for pupil, care Mrs. Helen Thom, 40,	91 50

VERMONT.—Chelsea, Cong. Sab. sch., of which 5.17 for pupils, care Rev. G. P. Knapp, and 5.17 for do., care Rev. B. K. Hunsberger,

MASSACHUSETTS.—Andover, Miss Louise E. Hardy, for work, care Mrs. E. C. Partidge, 3; Athol, Y. P. S. C. E., for pupil, care Rev. H. C. Hazen, 25; Auburndale, Mrs. Geo. M. Adams, for work, care Miss M. F. Denton, 23.23; Boston, Highland Cong. Sab. sch., for Okayama Orphanage, 2,50; Canton, Cong. ch. Ladies' Benev. Soc., of which 15 for Boys' Academy, care Rev. E. H. Smith, and 15 for scholarship, care Miss Fidelia Phelps, 30; East Bridge-water, Union Cong. Sab. sch., for Bible-woman, care Rev. J. X. Miller, 25; East Charlemont, Rev. Lyman Whiting, for student, care Rev. T. D. Christie, 40; East Northfield, Y. W. C. A. Northfield Sem., of which 25 for pupil, care Rev. J. S. Chandler, and 25 for pupil, care Miss Fidelia Phelps, 50; Haverhill, Crowell Y. P. S. C. E. of Center ch., for Crowell ch., India, 40; Leominster, Mrs. C. B. Wheelock, for scholarship, care Miss M. L. Daniels, 15; Littleton, Friends, for school, care Miss Corinna Shattuck, 20; Lowell, Kirk-st. ch., for work, care Rev. D. S. Herrick, 55; do., J. Robetschek, for work, care Dr. H. N. Kinnear, 1; Milford, Miss A. A. Daniels, for pupil, care Miss Agnes M. Lord, 2; Monson, Cong. Sab. sch. Prim. Dept., for pupil, care Miss E. B. Fowler, 20.50; do., Mrs. Pratt's class, for kindergarten work, care Rev. H. J. Bennett, 14; Newton, Central Cong. ch., for orphans in India, 2; do., 1st Cong. Sab. sch. Chinese Dept., for work, care Rev. C. R. Hager, 30; Northampton, Edwards ch., Mrs. Martha H. Williams, for bed in Williams Hospital, care Dr. F. F. Tucker, 10; Pittsfield, Pilgrim Memorial ch., for Church Building Fund, Pao-ting-fu, 25; Smiths, Friend, for work, care Rev. F. E. Jeffery, 5; So. Weymouth, Y. P. S. C. E., for pupils, care Rev. L. S. Gates, 15; Springfield, Union Mission Chinese Sab. sch., for native helper, care Rev. C. R. Hager, 30; Worcester, Hope ch., for native helper, care Rev. E. H. Smith, 10,

CONNECTICUT.—Bristol, 1st Cong. Sab. sch., Frank Bruen's class, for pupil, care Rev. C. C. Tracy, 15; Derby, A. B. Chidsey, for Ponasang Hospital, 1; Fairhaven, Pilgrim Cong. ch., for use of Rev. G. G. Brown, 20; Guilford, Mrs. Chas. F. Leete, for work, care Rev. C. C. Tracy, 1; Hartford, Asylum Hill Cong. ch., Friend, for work, care Dr. G. C. Reynolds, 30; Ivoryton, Cong. Sab. sch., for work, care Rev. E. Fairbank, 5; New Haven, Mrs. Lester Mallory, for work, care Mrs. G. G. Brown, 100; do., Miss M. H. Bradley, for Ponasang Hospital, 2; do., Mrs. C. P. Wurts, for do., 10; Newton, Cong. Sab. sch., for work, care Rev. J. H. Roberts, 21.25; Norwich, Henrietta C. Palmer, for boys' school, care Rev. E. H. Smith, 5; do., Emily S. Gilman, for Ponasang Hospital, 1; Plantsville, Miss E. B. Clark, for do., 5; Portland, J. C., for work, care Rev. Wm. Hazen, 25; Redding, Y. P. S. C. E., for work in Ing-hok, 5; Salisbury, Cong. ch., for use of Dr. F. D. Shepard, 5; Sharon, through Edward O. Dyer, for medical work, care Dr. W. A. Hemingway, 25; South Windham, Y. P. S. C. E., for boys' boarding school, Ing-hok, 10; Thomaston, through Bessie M. Turner, for pupil, care Mrs. M. L. Sibley, 20; West Haven, 1st Cong. Sab. sch., for organ fund, care Mrs. E. E. Aiken, 5; —, Friend, for use of Rev. F. E. Jeffery, 100,

NEW YORK.—Brooklyn, Central Cong. Sab. sch., Chinese Dept., for work, care Dr. C. R. Hager, 38; do., Y. W. C. A. Bible class, for Bible-woman, care Rev. J. E. Tracy, 30; Glenspey, Cong. Sab. sch.,

10 34

493 23

411 25



for pupils, care Miss Belle Nugent, 5.25; New York, North Cong. Sab. sch., for work, care Rev. W. M. Zumbro, 50; do., Mrs. Geo. Washburn, for Adabazar ch. building, 130; do., Dr. and Mrs. James P. Holden, for orphanage, care Dr. Robert Chambers, 25; do., Mrs. L. E. S. Rich- ards, through the Misses Leitch, for work, care Dr. I. H. Curr, 25; Nyack, Central Y. P. S. C. E., for pupil, care Rev. E. H. Smith, 5; Port Chester, Miss L. W. Simons, for pupil, care Rev. T. D. Christ- tie, 25; Port Leyden, Y. P. S. C. E., for work, care Rev. H. C. Hazen, 22,					
NEW JERSEY.—Glen Ridge, Cong. ch., Stewart F. Campbell, in loving memory of Mrs. C. S. Campbell, for work, care Rev. J. P. Jones, 50; Montclair, 1st Cong. ch., for building parsonage, care Rev. J. D. Eaton, 332.65; Upper Mont- clair, Christian Union Sab. sch., of which 25 is for pupil, care Dr. G. C. Raynolds, and 25 for do., care Mrs. C. C. Tracy, 50,	355	25			
PENNSYLVANIA.—Athens, 1st Presb. ch. Excelsior Mission Band, of which 2 for work, care Dr. H. H. Atkinson, and 1 for work, care Rev. C. C. Tracy, 3; do., Friend, of which 48 for work, care Dr. H. H. Atkinson, and 1 for pupil, care Mrs. C. C. Tracy, 43; Bryn Mawr, Presb. ch., Mrs. Chas. H. Ludington, Jr., for student, care Rev. T. D. Christie, 40; Paradise, R. L. Chittenden, for Ponasag Hospital, 1; Philadelphia, S. D. Jordan, for Lend- a-hand Fund, 10; Ridgway, Y. P. S. C. E. and Sab. sch. classes, through K. E. Soc., 1st Cong. ch., for use of Rev. C. A. Nelson, 53.60,	432	65			
OHIO.—Ashland, J. O. Jennings, for Pon- asag Hospital, 5; Chardon, 1st Cong. Sab. sch., for work in Bombay, 20; Cincinnati, Walnut Hills Cong. ch., for Bessie Noyes School, 15; do., Rev. and Mrs. L. W. Mahn, for native preacher, care Rev. G. H. Hubbard, 10; Columbus, M. S. B., for native helper, care Rev. G. M. Gard- ner, 40; Everett, Mrs. H. P. Mackey, for pupils, care Rev. B. K. Hunsberger, 15; Greenwich, Cong. ch., for work, care Rev. Geo. D. Wilder, 80.50; New Milford, B. L. Bostwick, for work, care Rev. C. R. Hager, 15; Richmond Center, E. L. Morris, for Ponasag Hospital, 5,	158	60			
DISTRICT OF COLUMBIA.—Washington, Miss J. L. Watson, for scholarship, care Rev. H. K. Wingate, 30.80; do., Friends, for pupil, care Miss A. L. Millard, 30,	205	50			
MARYLAND.—Baltimore, From the mother of the late Wm. Cross Moore, in memo- riam, for support of Armenian orphans, care Miss A. C. Salmond, 50; Chevy Chase, Mrs. Anna M. Kingan, for Ponasag Hospital, 10,	60	80			
ILLINOIS.—Chicago, Grace Cong. ch., for Bible-woman, care Rev. H. G. Bissell, 40; do., Grace Cong. Sab. sch., J. A. Wer- ner's class, for do., 6.25; do., Hamilton Park Y. P. S. C. E., for pupil, care Miss A. M. Lord, 3; do., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 5; Elgin, 1st Cong. ch., Mrs. Royal Kimball, for use of Miss Alice U. Hall, 25; Evanston, 1st Cong. ch., of which 23.26 from Coop- erative Club, 15 from Mrs. Dawes, and 10 from friend, all for pupils, care Rev. H. G. Bissell; do., Episcopal ch., Mrs. Amory, for do., 10; do., M. A. Dean, forevangelistic work, care do., 50; do., Miss Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Geneva, Friend, for Bible- woman, Sholapur, 20; La Harpe, Mrs. Louis Conrardy, for work, care Rev. H. Fairbank, 10, and for work, care Miss A. L. Millard, 10; Oak Park, 3d Y. P. S. C. E., for pupils, Durban, 5; do., 3d Cong. Sab. sch., for school, Zulu, 2.80; Polo, Ind. Presb. Sab. sch., for school formerly in charge of Rev. C. F. Gates, 15; Roseville, Mr. and Mrs. L. C. Axtell, for native helper, care Rev. H. G. Bissell,	40;				
Woodstock, Cong. ch., for pupil, care Rev. T. D. Christie, 25.30,					
MICHIGAN.—Covert, Rose Willard, for medical work, care Dr. F. F. Tucker, 15; Detroit, Jun. Y. P. S. C. E. of 1st Cong. ch., of which 5 for use of Miss Meda Hess, and 6 for pupil, care Rev. J. H. Dickson, 11; do., Miss E. B. Adams, for do., 6; Muskegon, 1st Cong. ch., for pupil, care Miss Corinna Shattuck, 30,					
WISCONSIN.—Florence, Harold Rasmussen, for Ponasag Hospital, 2; Oshkosh, St. Paul's Y. P. S. C. E., for boys' boarding school, care Rev. E. H. Smith, 2; Rhine- lander, Cong. ch., for work, care Rev. Merlin Ennis, 10; Washburn, Mrs. H. R. Chittenden, for use of Miss C. E. Chitten- den, 5,					
MINNESOTA.—Minneapolis, Walter N. Car- roll, for Ponasag Hospital,					
IOWA.—Grinnell, W. J. Rapson, for use of Rev. Geo. E. White, 5; do., Rev. G. H. White, for work, care Miss M. E. Moul- ton, 5,					
MISSOURI.—Marshall, Miss Frances Wood, for pupil, care Rev. T. D. Christie,					
SOUTH DAKOTA.—Mitchell, C. M. Peck, for native helper, care Rev. R. A. Hume, 36; Tyndall, Wolf's Creek Ger. Cong. ch., for work, care Rev. C. R. Hager, 15,					
NEBRASKA.—Crete, H. P. Fairchild, for college, Smyrna, 25; do., E. F. Stephens, for student, Harpoot, 10; McCook, Ger. Cong. ch., for use of Miss Johanna L. Graf, 5,					
KANSAS.—Eureka, Y. P. S. C. E., for girls' school, care Miss S. N. Loughridge, 12.50; Lacrosse, Jas. H. Little, for work, care Rev. G. M. Gardner, 100; Vliets, Mrs. S. M. Morton, for pupil, care Miss Mary L. Daniels, 25,					
COLORADO.—Colorado Springs, 1st Cong. Sab. sch., for pupil, care Mrs. Henry Fairbank,					
WASHINGTON.—Sunnyside, 1st Cong. ch. Ladies' Miss. Union, for building work, Micronesia,					
OREGON.—Sherwood and Tualatin, Cong. chs., for pupils, care Rev. G. P. Knapp,					
CALIFORNIA.—Berkeley, Miss M. G. Nut- ting, for pupil, care Miss Agnes Fenenga, 10; Campbell, Cong. Sab. sch., pastor's class, for work, care Dr. H. H. Atkinson, 25; Lordsburg, Wm. Linderman, for native helper, care Rev. C. R. Hager, 35; Los Angeles, Misses Mary H. and Caro- line Wickes, for industrial work, care Rev. C. C. Tracy, 504.50; do., R. A. Harris, for Ponasag Hospital, 5; On- tario, Cong. ch., John Crawford, for work, care Rev. F. E. Jeffery, 100; Pasadena, 1st Cong. ch., for native preacher, care Rev. C. R. Hager, 30.50; San Francisco, 1st Cong. ch., I. H. Morse, for native helper, care Rev. G. D. Wilder, 75; do., 1st Cong. Sab. sch., of which 5 from Frank Adams's class and 9.75 from pri- mary class, all for work, care Dr. H. H. Atkinson, 14.75; do., Chinese Cong. ch., Light Bearer Soc., for work, care Miss Laura C. Smith, 7,					
CANADA.—Kingston, Frances Chown, for pupils, care Miss Belle Nugent, 30; Mon- treal, W. C. A., for work, care Rev. W. H. Sanders, 10; and for hurricane damages, Micronesia, 5,					
BULGARIA.—Samokov, Protestant ch., for work, care Rev. J. D. Taylor,					
CEYLON.—Uduppiddi, Jun. Y. P. S. C. E., for Okayama Orphanage,					
<b>MISSION WORK FOR WOMEN</b>					
From WOMAN'S BOARD OF MISSIONS					
Miss Sarah Louise Day, Boston, Treasurer					
For pupil, care Miss M. M. Patrick,	25	00			
For pupil, care Miss E. S. Hartwell,	10	00			
For work, care Mrs. A. D. Gordon,	15	00			

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR	
Mrs. S. E. Hurlbut, Evanston, Illinois, <i>Treasurer</i>	
For work, care Miss J. L. Graf,	7 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC	
Miss Mary C. McClees, Oakland, California, <i>Treasurer</i>	
For work, care Miss M. F. Denton,	5 00

### Constantinople Fund

Contributions received for debt of Publication Dept. at Constantinople,	150 00
	4,068 53
Donations received in December,	57,252 32
Legacies received in December,	5,017 15
	62,269 47

**Total from September 1, 1905, to December 31, 1905, Donations, \$173,495.16; Legacies, \$22,642.43 = \$196,137.59.**

### The Morning Star

MAINE.—Bangor, John L. Crosby, 5; Machias, Center-st. Cong. Sab. sch., 3,	8 00
NEW HAMPSHIRE.—Centerville, Hazel Lamontogue,	10
VERMONT.—Danville, Cong. Sab. sch.	4 00
MASSACHUSETTS.—Boston, Cornerers, through Mr. Martin, 50; Chatham, I. R. Eldredge, .10; Estelle Atwood, .10; Gladys Atwood, .10; A. E. Fuller, .10; Millbury, 2d Cong. Sab. sch., 13.47; Monon, Cong. Sab. sch., Miss Reynolds's class, 4.34; Quincy Point, A. H. Smith, .80; Salem Tab. ch., Light Bearers' Circle, 5,	24 51
CONNECTICUT.—Darien, Cong. Sab. sch., 1; Haddam, do., 3; New Haven, Asher Sheldon, .25; New London, 2d Cong. Sab. sch., 25; Plainville, Cong. Sab. sch., 10; Wilton, do., 4,	43 25
NEW YORK.—Buffalo, 1st Cong. ch., F. M. Hayes, 50; Geo. Petersen, 5; James McIntyre, 5; Anna Woolley, 5,	65 00
OHIO.—Cleveland, Euclid-av. Cong. Sab. sch., Prim. Dept.	16 72
ILLINOIS.—Joy Prairie, Cong. Sab. sch., 7.68; Wheaton, 1st Cong. Sab. sch., 10,	17 68
MICHIGAN.—Ironton, Cong. Sab. sch.	1 40
IOWA.—Milford, Jun. Y. P. S. C. E.	20
NEBRASKA.—Chadron, Cong. Sab. sch., 9; Crete, 1st Cong. Sab. sch., 13,	22 00
COLORADO.—Denver, South Broadway, Cong. Sab. sch., 17.11; do., Seward Ashwill, .10,	17 21
AFRICA.—Chisamba, native ch.	10 00
	230 07

### Abbott Fund

MASSACHUSETTS.—Petersham, Y. P. S. C. E., 20, and Miss E. B. Dawes, 200,	220 00
WISCONSIN.—Brandon, Mrs. R. C. Kelly,	20 00
	240 00

### Advance Work, Micronesia

NEW HAMPSHIRE.—East Andover, Rev. R. E. Andrew,	10 00
MASSACHUSETTS.—Cambridge, Marshall H. Bailey, 20; East Northfield, Mrs. N. F. Smith, 22; Greenfield, 2d Cong. Sab. sch., 30; do., Geo. A. Gunn, 50,	122 00
RHODE ISLAND.—Providence, Frank E. Farnham,	20 00

CONNECTICUT.—Southport, Cong. Sab. sch.	5 00
NEW YORK.—Brooklyn, Wm. Mackey, 10; East Bloomfield, Cong. Sab. sch., 23.20,	33 20
NEW JERSEY.—Plainfield, Alexander Miller,	20 00
ILLINOIS.—Chicago, Rev. E. M. Williams,	25 00
CALIFORNIA.—Oakland, Rev. J. T. Gulick,	9 00
	244 20

### Ruth Tracy Strong Fund

(For work at Beira, East Africa)

#### For Plant.

NEW YORK.—Brooklyn, Central ch., Rev. C. C. Cregan, 5; Oswego, Cong. Sab. sch., 10,	15 00
WISCONSIN.—Beloit, Rev. G. R. Leavitt,	10 00
IOWA.—Grinnell, Rev. Chas. Noble,	5 00
	30 00

#### For Expense.

NEW HAMPSHIRE.—Exeter, 1st Y. P. S. C. E.	5 00
MASSACHUSETTS.—Auburndale, Rev. F. E. Clark, 5; Boston, Samuel B. Capen, 5; do., Rev. Judson Smith, 5; do., Miss Frances L. Smith, 5; New Bedford, Annie C. Howland, 10,	30 00
NEW YORK.—Moravia, J. D. Bigelow, 5; New York, Rev. and Mrs. H. M. Brown, 10; do., W. O. Jones, 5,	20 00
PENNSYLVANIA.—Meadville, Rev. Wm. Grassie,	4 00
OHIO.—Cleveland, H. H. Johnson, 5; do., Mrs. C. C. Young, 5; Columbus, John D. Dunham, 5; Medina, Friend, 5; Oberlin, Prof. and Mrs. E. I. Bosworth, 10; do., Mrs. L. E. Upton, 5; Toledo, Lelia E. Johnson, 5,	40 00
FLORIDA.—Port Orange, F. M. Wilcox,	5 00
LOUISIANA.—Roseland, C. A. Tiebout,	5 00
MISSISSIPPI.—Mound Bayou, Rev. B. F. Ousley,	5 00
INDIANA.—Terre Haute, Mrs. F. H. Heydenburk, for the Busy Bees,	5 00
ILLINOIS.—Chicago, Union Park ch., Miss Fannie Farrar, 5; do., Mrs. S. J. Ainslee, 5; do., J. E. Roy, 5; Oak Park, Mr. and Mrs. Frank Kimball, 100; do., T. E. Brown, 5; do., Mrs. Gilbert, 5; do., through Rev. Sidney Strong, 125; do., through Rev. Sidney Strong, 21; Sandwiche, Mr. and Mrs. H. A. Adams, 5; Wilmette, Mrs. D. L. Taylor, 5,	281 00
MICHIGAN.—Flat Rock, Cong. ch., 5; Litchfield, Rev. C. E. Taggart, 5; Mat-tawan, Jun. Y. P. S. C. E., 2; Olivet, Mrs. L. E. Lamphear, 5,	17 00
IOWA.—Grinnell, Rev. Dwight P. Breed, 5; do., Prof. E. A. Steiner, 5,	10 00
NEBRASKA.—Friend, H. W. Hewitt, 5; Omaha, Rev. H. C. Herring, 5,	10 00
WASHINGTON.—Seattle, Rev. E. L. Smith,	5 00
CALIFORNIA.—Los Angeles, Rev. John L. Marte, 5; Pasadena, Mrs. C. L. Ames, 5,	10 00
CANADA.—Montreal, W. C. A.	5 00
—, Anonymous,	1 00
	458 00

### Building and Equipment Fund

NEW YORK.—New York, John D. Rockefeller, for publication work in Turkey (balance of gift),	9,000 00
Pasumalai College, land and buildings (balance of gift),	20,000 00
Pasumalai College, Industrial Dept. (balance of gift),	4,500 00
Euphrates College, Industrial Dept. (balance of gift),	4,500 00
Jaffna College, buildings,	7,000 00
	45,000 00

### Woman's Medical Mission, Jaffna

MASSACHUSETTS.—Springfield, North Cong. ch.	200 00
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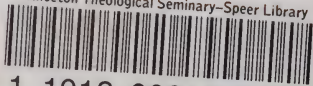


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